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PERSUASIVE

TO A

HOLY LIFE.

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PERSUASIVE

TO A

Holy Life:

FROM THE

HAPPINESS

That attends it both in this World, and in the World to come.

By JOHN RAY, F.R.S.
Some time Fellow of *Trinity* College in *Cambridge.*

LONDON:
Printed by *Sam. Smith*, and *Benj. Walford*, Printers to the *Royal Society*, at the *Prince's-Arms* in St. *Paul's* Church-*Yard.* MDCC.

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THE

PREFACE

TO THE

READER.

HAving been desired by a learned and pious * Friend to draw up such a Persuasive as I now present the Reader with, finding my self well at leisure from other Business; and considering that it was suitable to my Profession, and present Condition; as being conducive to my preparation for that change which the pains and infirmities I laboured under seemed to threaten the near approach of; and might possibly be in some measure useful and beneficial to others: I was easily in-

* Mr. Edmund Elys.

duced to comply with his Requeſt, and to employ thoſe Intervals I had of eaſe or remiſſion of pain, in Meditations upon this Subject. I do not pretend to any thing new, or not delivered by others. Practical Divinity and Morality are ſuch beaten Subjects, and have exerciſed the Wits and Pens of ſo many thinking men, that there is nothing of this nature can be ſaid or written, which hath not already been ſo. But becauſe not every man, nay ſcarce any man, hath read all that hath been written upon this, or any other Subject, ſomething new to every Reader may perchance occur in this Writing: And yet if there does not, it may not be unprofitable to read the ſame things over again, as the Apoſtle in effect ſaith, Philip. *But to do every man right, I muſt acknowledge my ſelf to have borrowed a good part of my Matter out of the Right Reverend Father in God, Dr.* John Wilkins, *late*

Lord

Lord Biſhop of Cheſter, *his Treatiſe of* Natural Religion; *wherein he hath in my judgment written ſo well concerning the Happineſs that attends a Religious Life in this World, that little which is material can be added; and therefore I might well have ſpared my pains: Only this Tractate may poſſibly fall into the hands of ſome who never ſaw, nor would elſe have ſeen that; and recommend to them the reading of the whole.*

Two or three things I have to add to this Diſcourſe, which may be inſerted in their places.

Page 10. *ad finem.*

YET ought we not to reſt contented with this degree of love to God, but to labour after that which is more ardent and paſſionate; elſe how can we ſatisfie our ſelves in a time of Temptation, that our Obedience to God's Commands proceeds not rather from a Principle of Fear, or Self love, than of love to God.

Page 67. *Line* 28.

Indeed we are ſo made, as not much to value that which coſt us no pains; and on the contrary, as Dr. *Cockburn* well obſerves, the Mind of Man is never ſo well pleaſed, as when it uſeth its Reaſon, and always takes moſt delight in the things which it ſelf hath wrought. And therefore, as he proceeds, it was, and is wiſely provided, to ſet the Neceſ-

ſaries,

ſaries, the Comforts, and Conveniences of Life at ſome diſtance from Lazineſs and Sloth, and to hedge them about with ſome difficulties, that while we ſearch and labour for them, we may at the ſame time, and by the ſame means improve our Intellectual Faculties, and carry on the growth and perfection of our Souls. I might add, That the labour and exerciſe of the Body doth alſo conduce much to the Health and Strength, and Well-being of that. For as *Hypocrates* well ſaith, ἄσκησις ὑγίης ἀσκνίη πόνων, unſlothfulneſs in Labour, if I may make ſuch a Word, is the means to preſerve health.

2*ly*. Not only Bodily Neceſſaries, but the knowledge of the Myſteries of Nature, and the Works of God, and curious Mathematical Speculation, is not to be obtained without Study and Induſtry. But by this uſe and exerciſe of our Intellectual Faculties, our Mind and underſtanding is highly advanced and improved to ſuch a degree, as ſuddenly to penetrate and comprehend the moſt abſtruſe and ſubtile Inventions and Notions of Naturaliſts and Mathematicians. For as Weapons and Utenſils by lying by unoccupied do contract a Scurf or Ruſt, but do *uſu & tractatione ſplendeſcere*

ſcere; become bright by handling and uſe, ſo do our Underſtandings alſo. And though this ſtudy and contention of mind be laborious and painful, yet the enlarging the Underſtanding, and acquiſition of Knowledge, and hitting upon uſeful Diſcoveries and Inventions, do abundantly compenſate for that; nay, ſometimes fill the Mind with unſpeakable joy and pleaſure. *Pythagoras* was ſo overjoyed at the invention of the 49th Propoſition of the Firſt Book of *Euclide's El.* that he ſacrificed a *Hecatombe* to the Gods: And I have read of a Smith, that upon the invention of an Engine to make Water to aſcend by deſcending, which was nothing elſe but *Archimedes* his Screw, and which had been invented, long before, though he knew nothing of it, was ſo overwhelmed with joy, that it broke his Brains, and quite diſtracted him.

3dly, No wonder then that Vertue which is the moſt excellent of all acquiſitions ſhould be difficult to attain. Indeed the difficulty and labour of attaining and exerciſing of it, makes it to be commendable or rewardable. And therefore though it be in it ſelf an excellent thing, and may be ſaid to be its own reward, yet becauſe it is difficult and uneaſy to Fleſh and

and Blood, in this our lapſed and degenerate Eſtate, God is pleaſed for our encouragement, to propoſe to us an ample reward, no leſs than Eternal Life and Happineſs. He hath promiſed to *give grace and glory, and to with-hold no good thing from them who lead a holy life.* And if this be not ſufficient to quicken our endeavours, and to encourage us to ſtrive, and wreſtle, and run, nothing can; for I am ſure a greater than this cannot be propoſed, it containing all the good we can deſire, or are indeed capable of enjoying.

Page 35. *Line* 4.

Add to all this out of *Seneca*'s 84th *Epiſtle*; *Dic quàm turpe ſit, plus ſibi ingerere quàm capiat, & ſtomachi ſui non noſſe menſuram; quàm multa ebrii faciant, quibus ſobrii erubeſcant; nihil aliud eſſe ebrietatem quàm voluntariam inſaniam, &c.* Tell, ſaith he, a Drunkard, what a filthy thing it is to pour down more than he can keep, and not to know the meaſure of his Stomach: How many things Men do when they are drunk, of which they are aſhamed when they are ſober: That Drunkenneſs is nothing elſe but a voluntary Madneſs. Extend this Habit or Condi-

tion

tion of the Drunken Man to many days, and you will not doubt of his Madneſs; ſo that it is no leſs a Phrenzy than any other, only a ſhorter. Relate to him the Example of *Alexander* the Great, who in a drunken fit killed *Clitus*, his moſt dear and faithful Friend; and afterward when he came to underſtand the Fact, he would have died, *to be ſure he deſerved it.*

That Drunkenneſs doth both inflame and diſcover other Vices, removing that Modeſty which prevents and gives a check to evil Endeavours, and *which God hath engrafted in our natures to be a powerful curb to reſtrain us from ſin.* For more abſtain from Vice for fear of ſhame, than out of a good will and love to Vertue. When the ſtrength of Wine hath got poſſeſſion of the Soul, thoſe Evils which before lay hid, ſhow themſelves, and come abroad; for Drunkenneſs doth not make Vices, but manifeſt them, and bring them to light. Then the Adulterer doth not wait for the Twilight, or Bed Chamber, but without delay gives full ſcope to his Senſual Appetites. The unchaſte perſon confeſſes and publiſhes his Diſeaſe: The Petulant and Quarrelſome cannot contain Tongue or Hand: The Inſolent becomes more proud;

Proud; the Cruel more fierce and inhumane; the Spightful more malignant and miſchievous Much more he hath worth the reading, for which I refer to the Book.

ERRATA.

PAge 7. For *cumulate* read *cumulatum*. P. 36. l. 15. after *colls* inſert *it*. P. 66. l. 28. for *as* read *is*. P. 23. l. 25. for *that* read *the*. P. 69. l. 9. For *the* read *they*.

XUM

Several BOOKS *written by Mr.* John Ray, *Fellow of the* Royal Society; *and ſold by* Sam. Smith, *and* Benj. Walford, *at the* Prince's Arms *in St.* Paul's *Church-Yard.*

CAtalogus Plantarum circa Cantabrigiam naſcentium, *Oct.* 1660.

Catalogus Plantarum Angliæ & Inſularum adjacentium, *Oct.* 1670. 1677.

Catalogus Stirpium in Exteris Regionibus a nobis Obſervatarum, *Oct.* 1670.

Methodus Plantarum Nova cum Tabulis, *Oct.* 1682.

Synopſis Methodica Stirpium Britannicarum, *Oct.* 1690. 1694.

Diſſertatio de Variis Plantarum Methodis contra D. Tournefort, *Oct.* 1696.

Epiſtola ad D. Rivinum de Methodo Plantarum, in qua Elementa Botanica D. Joſ. Tournefort M. D. Tanguntur, *Oct.* 1696.

Sylloge Stirpium Europæarum Extra Britannias naſcentium, *Oct.* 1694.

Hiſtoria Generalis Plantarum, 2 Vol. *Fol.* 1686. 1688.

Dictionarium Trilingue ſecundum locos communes, *Oct.* 1672. 1689. 1696.

Ornithologia Franc. Willoughbei cum figuris;

guris; Recognovit, digeſſit, ſupplevit Joannes Raius, *Fol.* 1676.

The ſame *Ornithology* much enlarged in *Engliſh*, 1678.

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Perſuaſive to a Holy Life.

CHAP. I.

Some Miſtakes about the Object of Happineſs.

HAppineſs is that which all Men deſire, and yet but few obtain: One reaſon is, becauſe they miſtake their Object, placing it in ſomething wherein it is not to be found. Some in Bodily Pleaſures, whom *Ariſtotle* calls ἀπολαυστικοί: others in *Riches*, whom the ſame Author calls χρηματιστικοί: Others in *Honour* and *Power*, whom he denominates πολιτικοί: which things cannot make us happy: Becauſe,

1. They are not in our Power, but may forcibly be taken away from us; and ſhould they continue with us during Life, at Death we muſt neceſſarily part with them.

2. They make us not better, being common to good and bad. Now if bad Men may poſſeſs them, they cannot render us happy; becauſe, as the Poet truly ſaith, *Nemo malus felix.* No wicked Man can be happy.

3. They cannot ſatisfie the vaſt deſires, or fill the Capacity of the Soul. The Soul of Man is ſpiritual and immortal, and therefore Bodily Pleaſures, or Temporal Enjoyments are no way ſuitable to it, nor of anſwerable duration.

My buſineſs in the following Diſcourſe ſhall be, to prove that a Holy Life is the only Happy Life, even in this World, advancing us to as high a degree of Happineſs as we are capable of in this Imperfect State, and the only preparatory to a State of Eternal Felicity in the World to come.

Before I proceed to prove this, it will be requiſite to explain the Terms.

1. What is meant by *Holineſs.* 2. What by *Happineſs.*

CHAP.

CHAP. II.

What Holineſs is.

HOlineſs (as I have ſhewn in a former Treatiſe) is a Word of various ſignifications in Scripture.

When it is attributed to God, it ſignifies (as Dr. *Ovtram* well * obſerves) either, 1. His tranſcendent Purity, or conſtant and immutable volition of that which is right and good; which the Apoſtle *Peter* propoſes to our imitation, 1 *Pet.* 1. 15. *As he that hath called you is holy, ſo be ye holy in all manner of converſation. Becauſe it is written, Be ye holy, for I am holy.* 1 John 3. 3. *And every man that hath this hope in him, purifieth himſelf, as he is pure.* Pſal 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* Or,

* Lib. 1. *de Sacrific.* Chap. 1.

2*dly*, His glorious Majeſty, which manifeſts it ſelf in all Excellencies and Perfections, infinite Wiſdom, infinite Power and Might, ſovereign Dominion over all things; in reſpect whereof he is worthy of all Praiſe and Worſhip. So that Holy is often equivalent to *great*, *and greatly to be feared, and had in reverence of*

all that draw nigh to him. In this ſenſe God is often in Scripture called the *Holy one of Iſrael*; that is, that venerable Deity who is to be worſhipped by a tranſcendent and incommunicable Worſhip, and his Name to be invoked with the moſt profound reverence and devotion.

When *Holineſs* is attributed to other things beſides God, it ſignifies either, 1. A relative or outward Holineſs, which reſults from a *Separation from common and profane uſe, and application to a religious.* God being the Sovereign Lord of all things, and himſelf holy, whatever is in a peculiar manner related to him, and appertains to his Worſhip and Service, whether Perſon or thing, hath a kind of relative Holineſs, and upon account thereof an eſteem and reſpect is due to it. Or 2. An inherent or inward Holineſs, or *perfect conformity of heart and life to the Law and Will of God.*: Which kind of Holineſs is proper only to Rational Beings.

You will ſay, If Holineſs be ſuch a perfect conformity, *&c.* then no Man ever was, is, or ſhall be holy in this Mortal Life. Doth not the Scripture tell us, 1 *Kings* 8. 46. *There is no man that ſinneth not.* And *Eccleſ.* 7. 20. *For there is not a juſt man upon earth that doth good, and ſinneth not.* Prov. 20. 9. *Who can ſay, I have*

have made my heart clean, I am pure from my ſin? James 3. 2. *In many things we offend all.* 1 John 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* And an Heathen Man could ſay, *Nemo invenitur qui ſe poſſit abſolvere; & innocentem quiſq; ſe dicit, reſpiciens teſtem, non conſcientiam:* There is no Man to be found that can abſolve himſelf; and he that ſaith he is innocent, muſt reſpect a Witneſs, not his own Conſcience.

I anſwer, It is true, that perfect and ſinleſs Holineſs is not attainable by Mortal Men in this preſent Life, and therefore God is pleaſed to accept of ſincerity of Obedience inſtead of Perfection; and ſo we may define Holineſs, ſo far as it is attainable in this imperfect ſtate, to be a *ſincere and conſtant deſire and endeavour to obey God in all his Commands.* More than this, we cannot perform, and leſs than this God will not accept.

1. This Obedience muſt be univerſal, without reſerve or exception of any Command. Whatſoever we ſhall be convinced to be God's Will, and our Duty, we muſt ſet about it, and do it, be it never ſo uneaſy to Fleſh and Blood: Whatſoever we ſhall be convinced to be contrary

thereto, though never ſo pleaſing, never ſo cuſtomary to us, we muſt reſolutely ſhun and avoid it. God muſt have the whole Heart; he admits no rival; Zeal for one Commandment will not compenſate for the breach of another. We muſt with the Pſalmiſt, *Pſal.* 119. 128. *Eſteem all his precepts concerning all things to be right, and hate every falſe way.*

2. This deſire and endeavour muſt be ſincere and hearty; we muſt not harbour or entertain any ſecret inclination to any evil way. We muſt withdraw all degrees of Affection from whatever is ſinful, or unlawful, or prohibited by God. The love or liking of any ſin, or even wiſhing it were lawful, cannot conſiſt with the love of God, which is the ſpring and ſource of ſincere Obedience. *Quis coram Deo innocens invenitur, qui vellet fieri quod vetatur, ſi ſubtrahas quod timetur. Ac per hoc in ipſa voluntate reus eſt, qui vult facere quod non licet fieri.* Auguſtin. *Epiſt.* 121. Who can be found innocent before God, who wiſhes that might be done which is forbidden; and would do it were it not for fear of puniſhment, *&c.*

CHAP.

CHAP. III.

What Happineſs is.

HAppineſs in general may be defined to be the ſecure and conſtant preſence and enjoyment of whatſoever is really good, deſirable and delightful; together with the abſence of whatever is afflictive and tormenting.

It is deſcribed by *Boetius*, to be *Status omnium bonorum aggregatione perfectus:* An Eſtate perfect by the confluence of all good things. And by *Cicero*, *Secretis malis omnibus cumulate bonorum poſſeſſio:* An accumulated poſſeſſion of good things, all evil things being withdrawn. The holy Pſalmiſt himſelf makes the happineſs of the Beatifick Viſion to conſiſt in fulneſs of Joy, and Eternal Pleaſures, *Pſal.* 17. *ult. In thy preſence there is fulneſs of joy, and at thy right hand there are pleaſures for evermore.* And by our Bleſſed Saviour the happineſs of Heaven is called the *joy of the Lord*, Matth. 25. 21 and 23.

Happineſs is uſually diſtinguiſhed into *Objective* and *Formal*.

Objective Happineſs is that *Object* or thing which renders us happy.

Formal Happineſs is the union with, or enjoyment of that *Object*.

The ſupreme *Objective* Happineſs of Man, his chief good, or laſt end, is the ever bleſſed Deity.

His *Formal* Happineſs is the enjoyment of this *Object*, which conſiſts in the knowledge and love of God, and that joy and delectation which naturally and neceſſarily flows therefrom; *John* 17. 3. *And this is Life eternal, that they may know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*

You will ſay, If the happineſs of Man conſiſts in the love of God, how can holineſs of life be ſaid to render a Man happy?

I anſwer, Becauſe holineſs or obedience to the Commandments of God, is in effect the ſame thing with the love of God. By the Apoſtle *John* it is made to be the very ſame, 1 *John* 5. 3. *For this is the love of God, that we keep his Commandments.* And *Galat.* 5. 3. *Love is ſaid to be the fulfilling of the Law.* Dr. *Hammond* in his Note upon *John* 14. 15. obſerves, that the Notion of loving God in Scripture

ture, but eſpecially in the New Teſtament, ſeems moſt fitly to be taken from one moſt eminent Act and Expreſſion of Love amongſt all Men; that is, doing thoſe things which are moſt grateful and acceptable to the beloved. Now our only way of doing things grateful to God, is our performing what he commands; and therefore it is conſequent, that our obedience to the Will or Commands of God, in the higheſt and moſt perfect manner, is ſtiled the loving of him; being indeed the prime, if not only way of demonſtrating our love to him, *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me:* and ver. 23. *If any man love me, he will keep my word:* and 1 *John* 2. 5. *He that keeps his word, in him is the love of God made perfect*, &c. Another Notion there is of the *love of God, viz,* a deſire of union and near conjunction with him; but this but ſeldom lookt upon in the Scriptures. Thus far Dr. *Hammond.*

Love is by ſome Divines diſtinguiſhed into *Appreciative* and *Senſible*, or rather *Paſſionate.*

Appreciative Love is ſuch an affection, whereby we prize or value any one Object above another.

Sen-

Senſible or *Paſſionate Love* is that which hath a greater influence upon the Body, and doth more ſtrongly move and affect it.

Our Love to God in this ſtate is of the firſt kind, ſuch an affection or diſpoſition of Soul, whereby we prize him above all things; ſo that neither Father nor Mother, nor Wife, nor Child, though they may more ſenſibly and paſſionately affect us, are ſo much eſteemed by us, we can be content to part with them when God pleaſes, and quietly to ſubmit to his Will. No Worldly advantage, much leſs the gratifying any Luſt, can prevail with us to break any one of his Commandments.

CHAP.

CHAP. IV.

Of the Diviſion of Happineſs.

THough the ſupreme and chief Happineſs of Man conſiſts in the knowledge and love of God, yet there are other things which contribute to the completion of it, eſpecially in this World, *viz.* Thoſe which tend to the making our preſent condition eaſy and comfortable to us; ſuch as *Health*, *Wealth*, *Friends*, *Reputation*: the contrary whereto; as *Sickneſs*, *Bodily-pain*, *Hunger* and *Thirſt*, *Diſgrace*, *&c.* would render it grievous and unpleaſant. The former of theſe are eagerly purſu'd by a great part of Mankind, as their chief good and happineſs. Could we therefore demonſtrate (and I think it not difficult to do) that Holineſs or obedience to God's Commands, is the moſt effectual means to procure and ſecure theſe outward Enjoyments to us, ſo far as there is any good in them; I think we ſhould need no other conſideration to recommend a Holy Life and Converſation to all ſorts and conditions of Men.

Which

Which that we may do the more clearly and ſatisfactorily, it will be convenient to make a *diviſion* of Happineſs according to the ſeveral ſtates of Man, and his ſeveral parts, and the particular ingredients, which make up the happineſs of each part, in each ſtate.

And becauſe I cannot think of a better, I ſhall make uſe of that of Dr. *Wilkins*, late Lord Biſhop of *Cheſter*, in his Treatiſe of *Natural Religion*.

The *Happineſs* then of Man is either that of this *preſent* Eſtate, which determines at Death; or that of a *future* Eſtate, which commences at Death, and continues to all Eternity.

The *Happineſs* of this *preſent* Eſtate may be divided into, 1. *External*, Or, that of the *Outward* Man: Or, 2. *Internal*, Or that of the *Inner* Man.

External Happineſs conſiſts principally in, 1. *Health*. 2. *Safety*, *Liberty* and *Quiet*. 3. *Riches*. 4. *Pleaſures*. 5. *Honour* and *Reputation*. 6. *Friends*: Under which Name I comprehend alſo Natural Relations: As *Wife*, and *Children*, and *Parents*, who are uſually called ſo in common Speech; as when we ſay, Such a Man hath good Friends, or his Friends are well to live.

Internal Happineſs conſiſts in the know-

knowledge and love of God, manifeſted by our obedience to his Commands; the improvement of all our Faculties; inward peace of Conſcience, Joy and Tranquility of Mind.

The Happineſs of the *future* Eſtate, is the clear Viſion of God, likeneſs to him, and union with him by perfect love: 1 *John* 3. 2. *We ſhall be like him, for we ſhall ſee him as he is.* This differs chiefly in degree from the precedent.

Before I run over theſe Heads in particular, I ſhall premiſe two things in general.

Firſt, That keeping of God's Commandments is every way for the good, benefit and advantage of the whole world, and Mankind in general. Sin, which is the breach of God's Law, is the only procuring and productive cauſe of all the Evils and Miſeries, Troubles and Diſtreſſes that are in the world. Did Men generally obey God's Laws, the whole Earth, which is now for the moſt part an *Akeldama*, or Field of Blood, would be turn'd into a very Paradiſe, into a Heaven: Men would then beat their Swords into Plowſhares, and their Spears into Pruning-hooks. Men who now are Wolves and Tygers one to another, who bite and devour one another, would then be a protection and defence, and mutual help one to another. *Whence come wars and*

and fightings among you, (ſaith the Apoſtle *James*) *come they not hence, even of your luſts, which war in your members?* Running over all the Commandments of God, I might eaſily deduce and demonſtrate in particular, that each of them conduces to the publick good and benefit.

Secondly, The Commandments of God are not grievous or uneaſy; his Law is holy, and juſt, and good, his Precepts equal and reaſonable; nay, ſo futable and agreeable to the Nature and Reaſon of Man, that I will be bold to ſay, They ought upon their own account to be obſerved and obeyed by us, were there no Heaven to reward our Obedience, no Hell to puniſh our Diſobedience.

This is the foundation of that *Stoical* Doctrine, That *Vertue is its own Reward,* and that Happineſs conſiſts in the very doing of Vertuous Actions: And therefore a wiſe Man is ſatisfied with the Conſcience of well-doing, and will not do any diſhoneſt or wicked thing, to avoid any Suffering or Torment whatſoever. The reaſon is, becauſe God hath imprinted in our Nature an averſation from Vice, and diſlike of it; ſo that we cannot but condemn our ſelves for doing any thing that is diſhoneſt or unjuſt: *Se judi-*

dicē nemo nocens abſolvitur: No nocent perſon is abſolved, himſelf being Judge. Nor can any terrour or torment acquit us from blame, if to avoid it we do any vile or diſhoneſt action. But on the contrary, if we reſolutely ſtick to that which is good, whatever we ſuffer for it, we ſatisfie our own Conſciences, and rejoice in having done ſo, and gain the approbation and applauſe of all Men. The Evil of Sin is greater, and more to be avoided than the Evil of Pain or Suffering, tho that be a great Evil too; and that man be far from being happy, who labours under extreme Bodily Pain, eſpecially if without hope of deliverance: Such a Man's very Being would be a Burthen to him; it being a true ſaying, *Præſtat non eſſe quàm miſerum eſſe:* Better not to be, than to be miſerable.

But our gracious God hath not put us off with ſuch a Reward as this; (which notwithſtanding the Apoſtle ſaith of the Chriſtians of his time, *That if in this life only they had hope, they would be of all men the moſt miſerable:*) but hath promiſed to recompence our Obedience with Eternal Life and Happineſs; and particularly our Sufferings for his Cauſe, and for Righteouſneſs ſake, with a far more exceeding and eternal weight of glory. And for

our

our encouragement hath permitted us to have a reſpect to this recompence of reward; as *Moſes*, that Man of God, and others of his Servants mentioned *Heb.* 11. had.

CHAP. V.

Of Health.

Health is a Bleſſing ſo neceſſary to our Well-being in this World, that without it we cannot enjoy any thing elſe, no not our own ſelves: And therefore the common ſalutation among us at every meeting of Neighbour or Friends is this, *How do you?* that is, are you in Health or no? And the Anſwer *Well*, or *Ill*; that is, in health, or not: As if Health were the chief or only good thing worth the enquiring after, in the preſence or enjoyment whereof we could not be miſerable whatever elſe we wanted: Nor in the abſence, happy or well, whatever beſides we poſſeſſed. Indeed there is no taſte or reliſh, no comfort or delight in any worldly good, where health is wanting; and therefore it is by all Men highly valued and purchaſed at the deareſt rate, as Biſhop *Wilkins* well obſerves.

Health

Health is ſuch a juſt temper and conſtitution of all the parts of the Body, both ſolid and fluid, as may inable the ſeveral Members and Faculties duly to perform their natural Functions, from whence proceeds not only an indolency or freedom from Pain and Sickneſs, but alſo vigor and activity, alacrity and light-heartedneſs, a pleaſant and delicious ſympathy in the Soul. To this head I refer freedom from Bodily Pain, the extremity whereof is altogether inconſiſtent with Happineſs: St. *Auguſtine* confeſſes, That he was compelled to conſent to *Cornelius Celſus*, who affirmed Bodily Pain to be the greateſt Evil. Neither (ſaith he) did his Reaſon ſeem to me abſurd, *viz.* That Man being compounded of two parts, Soul and Body, of which the firſt is the better, the latter the worſer; the greateſt good muſt be the beſt thing belonging to the better part; that is, Wiſdom: And the greateſt Evil the worſt thing belonging to the worſer part; that is, Pain. Whether this Reaſon be ſolid and concluſive, let others judge; but I fully agree with him in the Aſſertion, That of all Evils we are ſenſible of in this World, Bodily Pain is the ſoreſt; It drowning, as I may ſo ſay, and taking away the ſenſe of all other Evils, and

wholly poſſeſſing the Soul. It is ſuch an afflictive and tormenting Paſſion, ſuch a Vultur or Tyger, tearing and gnawing upon the Soul, ſo abhorrent to Humane Nature, that an exceſſive degree of it muſt needs make a Man miſerable and unhappy; unleſs we can reconcile and unite extremes, the greateſt Evil that Man is capable of ſuffering, with the greateſt good he can enjoy. Hence the Torments of Hell are every where in Scripture ſet forth by conſuming Fire, unquenchable Fire, everlaſting Burnings; and Hell it ſelf called a Lake of Fire, a Lake which burns with Fire and Brimſtone; becauſe Fire produceth the greateſt Bodily Pain; than which nothing is more terrible to Humane Nature, and more likely to affright Men from Sin. On the contrary, St *John* in his *Revelation* conſidering the abſolute inconſiſtency of Pain and Happineſs, tells us, That in the *New Jeruſalem* there ſhall be no ſorrow, nor any more Pain.

There is indeed a degree of Bodily Pain, which may be ſaid to be κατ' ἄνθρωπον, not exceeding the meaſure of Man's Patience; and there is a degree which we are not able to bear, which takes up the whole Mind, not ſuffering it

it to divert its thoughts one Minute to any other Object.

Away then with the fooliſh vaunts of the proud *Stoicks*, who boaſt that their Wiſe Man is happy in *Phalaris* his Bull; whom *St. *Auguſtine* thus ſmartly and ingeniouſly checks and confutes, *If Life may be happy in extreme bodily torment, why do they adviſe a man afflicted with the moſt grievous Pains to depart out of it? Why does not their Wiſeman rather continue in it, that he may enjoy the happineſs of it? Is a happy life to be forſaken and fled from? But if ſuch a Life be really miſerable, what elſe but pride hinders them from confeſſing it to be ſo?*

* *Epiſt.* 52.

You will ſay, Did not the holy Martyrs endure the greateſt Bodily Torments with invincible patience, yea ſome of them with joy and exultation?

I anſwer, 'Tis true indeed they did ſo; but then I ſuppoſe, that as their Temptations and Sufferings were extraordinary, ſo they were extraordinarily ſupported under them; and that God (as the Apoſtle ſaith) did not ſuffer them to be tempted above what he enabled them to bear. It ſeems to me moſt likely, that he did quite take away, or very much mitigate the ſenſe of pain; poſſibly by obſtruct-

ing thoſe Nerves which convey that motion to the Brain, which excites ſuch a ſenſe, or how elſe it ſeemed beſt to his Divine Wiſdom.

I proceed now to prove, that this Bleſſing is the portion of thoſe who lead a godly Life, who keep God's Commandments, and abide in his Love: And that, 1. From the Promiſes of God: 2. From the natural conſequence of ſeveral Vertues commanded by him. Such are, 1. Temperance and Sobriety. 2. Labor and Induſtry. 3. A due government and moderation of our Paſſions.

1. *Health* and *Long Life*, (I put them together, the one for the moſt part being the conſequent of the other) are in Scripture promiſed as rewards to the obedience of the Commandments of God. *Exod.* 23. 25. *Thou ſhalt ſerve the Lord thy God —— And I will take away Sickneſs from the midſt of thee.* Deut. 7. 15. *And the Lord will take away from thee all Sickneſs, and will put none of the evil Diſeaſes of Egypt (which thou knoweſt) upon thee.* Prov. 3. 7, 8. *Fear the Lord, and depart from evil: It ſhall be health to thy Navel, and Marrow to thy Bones.* Prov. 3. 16.

3. 16. It is ſaid of Wiſdom, *That length of days are in her right hand.* Pſal. 34. 12. *What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips that thou ſpeak no guile. Depart from evil, and do good,* &c. repeated 1 *Pet.* 3. 10. On the other ſide Sickneſs and grievous Diſeaſes and premature Death are often threatned as Puniſhments of Sin and Diſobedience: *Deut.* 28. 60, 61. *If thou wilt not obſerve to do all the words of this Law,* &c. *He will bring upon thee all the evil Diſeaſes of Egypt,* &c. *alſo every Sickneſs, and every Plague which is not written in this Law.* Prov. 2. 22. *The wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.* Prov. 11. 19. *As righteouſneſs tendeth to life, ſo he that purſueth evil, purſueth it to his own Death.*

2. Health and Long Life are the natural conſequents of ſome Vertues commanded by God: As,

1. Temperance and Sobriety in the uſe of Meats and Drinks: That this is a moſt effectual means to preſerve Health, I appeal to the general conſent of Phyſicians, who are the moſt competent Judges in this Caſe, all unanimouſly

preſcribing a moderate Diet, not only as a principal means to continue Health, but alſo to cure many Diſeaſes. Hence *Hipocrates* ſaith, *6 Epid. Sect.* 4. *Aph.* 10. Ἄσκησις ὑγιὴς ἀχορείη τροφῆς, ἀοκνίη πόνων: *The exerciſe of preſerving health is, not to eat to ſatiety, not to be ſlothful in labour.*

That a very ſpare and aſcetick Diet conduces much to Health and long Life, may be confirmed by many eminent Examples: St. *Paul*, the firſt *Hermite* (as St. *Jerome* in his Life reports) arrived to the Age of 115 Years, an hundred whereof he ſpent in the Wilderneſs, ſuſtaining himſelf daily the firſt forty with a few Dates, and a draught of Water; and when Dates failed, with half a Loaf of Bread, which a Raven brought him. St. *Anthony* (as *Athanaſius* witneſſeth) lived 105 Years, of which he ſpent 90 in the Deſert, ſupporting his Body with Bread and Water only, to which in his extreme old Age he added a few Sallet Herbs. *Arſenius*, The Emperor *Arcadius* his Tutor, lived 120 Years, fifty five whereof he ſpent in the Wilderneſs, in wonderful abſtinence. Not long before our Times, *Ludovicus Cornarus*, a *Venetian* Noble-

Nobleman, when he had lived unhealthfully to the 35th Year of his Age, being frequently afflicted with divers Diſeaſes, at laſt by the advice of a certain Phyſician, he uſed a reſtrained Diet, whereby alone he gradually cured them all; by little and little diminiſhing the quantity of his Meat and Drink, till he deſcended to fourteen Ounces of Meat, reckoning Bread, Fleſh, Eggs, and other Edibles, and ſixteen Ounces of Drink daily; perſevering in which *Regimen*, he produced his Life healthful, vigorous, and free from Diſeaſes above 100 Years, as himſelf witneſſeth in a Book he put forth, entitled, *The benefits and advantages of a ſober Life.* Whence we may collect (ſaith *Riverius*) out of whoſe *Inſtitutions* I borrowed theſe Inſtances, That a ſpare Diet doth very much conduce, not only to the continuance of Health, but alſo to the curing of contumacious Diſeaſes, and of long continuance. For though Natural Heat having ſuddenly concocted that ſmall quantity of Food taken in, is afterwards employed about the ſuperfluous Humours, digeſting, diſſipating, and by little and little expelling them through the ſeveral Emunctories

ries of the Body, till at laſt the Body becomes pure and free from the Cauſes and Seeds of all Diſeaſes.

Moreover, It is very remarkable, which the ſame *Riverius* adds, That if an exact Diet cannot quite take away ſome chronical and incurable Diſeaſes, yet doth it much alleviate them, and render them more tolerable, ſo that the Sick perſons may live a long time under them. So we ſee not a fewdaily, who produce their Lives many Years under an Ulcer of the Lungs, a *Scirrhus* of the Liver or Spleen, a Stone in the Reins or Bladder. *Ariſtotle* in his Problems witneſſeth, That there was a certain Philoſopher in his time, named *Herodicus*, who though he laboured under a Conſumption, yet by a ſtrict obſervation of Diet, attained to 100 Years.

The Benefits of Temperance will beſt appear from the Miſchiefs and Inconveniencies the contrary Vices of Intemperance and Exceſs bring upon us; eſpecially as to the impairing and ruining of our Health, which is a natural conſequent thereof. For the Stomach by immoderate repletion being overcharged or clog'd, with more than it can digeſt, muſt needs ſlubber over its work, as a Mill

Mill that is fed too faſt, and inſtead of a well concocted and benign Chyle, tranſmit to the other Veſſels a Crude and impure Juice, full of many heterogeneous and noxious Particles or Qualities, that breed an univerſal Diſtemper and Diſcraſie in the Body, and lay the foundation of many future diſeaſes; an error in the firſt concoction (as the old Phyſicians well obſerve) being ſeldom or never corrected in the ſubſequent.

That moſt diſeaſes owe their original to exceſs in eating and drinking, appears in that they are cured by bloodletting, purging, vomiting, ſweating, and other Evacuations, whereby the abundance of ſuperfluous Humours is exhauſted. It is a Proverbial Saying, *Plures occidit gula quàm gladius*: *The Throat hath ſlain more than the Sword.* Rioting and drunkenneſs offer ſuch violence to Nature, do ſo inflame the Blood, the vehicle of Life, waſte and diſſipate the Spirits, that Men guilty of them ſeldom live out half their days: Inſomuch that (as Biſhop *Wilkins* well obſerves) no Man of ordinary prudence, who is to take a Leaſe for Lives, will be content (if he can well avoid it) to chooſe one whom he knows to be vicious and intemperate. It

It may be objected, that ſome who daily exceed all bounds in eating and drinking, feeding themſelves (as the Apoſtle ſaith) without fear, do yet live to an extreme old Age.

I anſwer, That there are but very few of theſe, and thoſe of exceeding firm ſtrength of Parts and temperament of Body; who yet if they lived temperately, might hold out much longer, and would be more fit for all the Actions of the Mind and Underſtanding: For (ſaith *Riverius*) Thoſe who live intemperately, muſt needs be fill'd with many noxious Humours, and often troubled with Sickneſs; neither can they, without prejudice to their Health, be long intent on the difficult Functions of the Mind; both becauſe in them the whole force of Nature, and of the Spirits is ſpent in the concoction of Meats; from which, if by any contention of mind, they be violently withdrawn, concoction will be depraved, and many crudities enſue; and alſo becauſe they have need of frequent Bodily Exerciſe to diſſipate, or Medicaments to purge out their ill Humours they daily accumulate. So that though ſuch men ſeem to live long in the Body, yet in effect they live but little to their mind,

and

and to thoſe ends for which Life was given; being but a little while fit for the Functions of the Soul, the greateſt part of their time being neceſſarily beſtowed on the Service of the Body.

And yet even in theſe the Body is not made of Steel or Adamant, the ſtrength of their Natural Temper cannot always reſiſt and hold out againſt the rude ſhocks and batteries of ſo many exceſſes and debauches, but muſt needs by degrees be weakened and impaired, and at laſt utterly marred and ſubverted.

I might add further in commendation of this Grace of Temperance, that it conduces much to the preſervation of the External form and comlineſs of the Body, an Endowment highly valued by all men: Whereas on the contrary, Vicious Courſes, but eſpecially Intemperance, defacing the inward pulchritude of the Soul, do change even the outward Countenance into an abhorred hue; as I have elſewhere noted out of Dr. *Moor*.

I ſhould now diſmiſs this Particular, did not the great prevalency of this Vice of Intemperance, eſpecially in drinking invite me to ſuperadd ſomething further of the pernicious effects and conſequents of it 1. *Firſt*

1. *Firſt*, Then this Vice hath a very ill influence upon the Spirit and Soul of Man, degrading it, and ſubjecting it to the Body. The generality of Heathen Philoſophers (as Biſhop *Wilkins* obſerves) agree in this, That Sin is the Natural Cauſe of debaſing the Soul, immerſing it into a ſtate of ſenſuality and darkneſs, deriving ſuch an impotency and deformity upon the mind, as the moſt loathſome Diſeaſes do upon the Body. I ſhall add, but eſpecially Intemperance, which clouds the Underſtanding, diſabling it to any Studies of ſublime and ſubtile Speculation; the groſs fumes of ſtrong and inebriating Liquors, having a like effect upon the Underſtanding, as thick Foggs and Miſts upon our bodily Eyes, hinding them from ſeeing things at a diſtance, or diſcerning clearly Objects that are near. Neither doth it only darken the Underſtanding, but mightily weaken the Memory, dulling alſo and impairing all the Parts and Faculties of the Soul; depreſſing and faſtning down to the earth that Particle of the divine Breath:

Atque affigit humi Divinæ particulam auræ:

Stupifying and infatuating the Man by degrees, till at laſt there be little left of him

him but the outward ſhape, and that too very much marred and deformed.

2. This Sin not only ſows the Seeds of future Diſeaſes, but very often is the occaſion of many preſent Quarrels, and Fightings, and Wounds, and even Death it ſelf. Prov. 23. 19. *Who hath wo? Who hath ſorrow? Who hath contentions? who hath bablings? Who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine.* Nothing more frequent than quarrelling and brawling at drinking Meetings, and ſometimes challenging and duelling. Some alſo we now and then hear of, who being in Drink, by Falls from Horſes, or other Caſualties, have ruined or deſtroyed themſelves; and alas, in what condition muſt ſuch men die!

3. It occaſions an unaccountable expence of time, which by all Wiſe Men is eſteemed a moſt precious and ineſtimable Jewel; *Cujus unius* (ſaith *Seneca*) *honeſta eſt avaritia; which alone may honeſty be coveted.* Sometimes whole Afternoons and Nights being ſpent in drinking bouts, and as much time more before they

they can get clear of the evil effects of them. Time was not given us to waſte in the ſervice of our Luſts, but to beſtow on the duties of God's Worſhip, or ſome honeſt Calling, whereby in our Places and Stations we may be ſerviceable to our Generations, and do good in the World: No Man need want Employment, and yet if he did, he were *better be idle, than not well occupied*, as the Proverb is. He that hath no bodily Labor or Exerciſe to buſy himſelf in, may find Work enough in cultivating his mind, in advancing and improving his Faculties, in ſearching out the Myſteries of Nature, and Works of God; whereby he may be induced to glorifie his Creator, to admire and celebrate his infinite Wiſdom, Power and Goodneſs, and may probably hit upon ſomething, which may be of publick uſe and benefit.

When at the great day of account, the Supreme Judge of all Men ſhall demand of us, How we ſpent ſuch an Afternoon, or ſuch a Night, Think we, that we ſhall have the confidence to anſwer him, in drinking, or vain talking; or rather that we ſhall not ſtand mute, being aſhamed to confeſs how we ſpent them; or that he would be ſatisfied with ſuch an account

ſhould

ſhould it be given him? Let us then be careful ſo to husband and manage, ſo to expend and improve our time, that we may have a good account to make thereof at that day.

4. Intemperance is a chargeable and expenſive Vice, unaccountably waſting the outward Eſtate. *Prov.* 23. 20, 21. *Be not among wine bibbers, among riotous eaters of fleſh: For the drunkard and the glutton ſhall come to poverty. Deerit egentibus Æs laquei pretium:* They ſhall not have Money enough to buy them a Halter. No Vice hath conſumed ſo many Eſtates, and reduced ſo many of the meaner ſort to poverty as this; which being ſo, men given to it would do well to conſider before-hand, how unſupportable Poverty and Neceſſity will be to them who have lived plentifully; eſpecially ſeeing inſtead of being pitied and relieved, they are like to be reproach'd and ſcorn'd by others. If *Poverty makes all men ridiculous*, as the Poet ſaith, much more then thoſe who have brought it upon themſelves by their own default. Men who by riotous courſes waſte Eſtates left them by their Anceſtors, I look upon as injurious to their Poſterity; ſuch Eſtates being not

not acquired by their induſtry, and conſequently not theirs to diſpoſe of, or make away, but only to uſe for term of Life, according to the intention of their Progenitors, by whom they were raiſed and left them. However, all are accountable to God for the expence of their Eſtates; *Seneca* could ſay, *Tam expenſorum quàm acceptorum rationem eſſe reddendam*: We muſt give an account as well of what we ſpend, as of what we receive or get.

5. Intemperance is a Vice contrary to Charity and Juſtice, diſabling us to relieve the Poor, or contribute to any good Work. Can we think that he hath the leaſt ſpark of Charity, or indeed common Humanity in him, who will ſpoil and deſtroy that, which would ſerve to ſupport and maintain the indigent and neceſſitous; who will rather miſchief himſelf, than benefit others; who will rather abuſe and ruine his own Body, than refreſh the fainting Spirits of his Brethren. Surely God intended that all that are born into the World, ſhould have a portion in the World, not that one ſhould devour and waſte more than is fit, and another ſtarve for want of Suſtenance. All came alike naked into the World, and

if

if Providence hath divided to thee more than to another, it hath made thee but a Steward to diſpenſe thy Eſtate among others; which if thou be a good Man, poſſibly thou mayeſt do more to their advantage, than they would do themſelves, were they owners of it, or were it equally divided among them. And this thou art to look upon as the main reaſon why God hath given to thee more than to them. The Scripture ſaith, *Withhold not good from him to whom it is due*; making relief a debt to the indigent; but to diſcharge debts is a piece of Juſtice, and not of Charity.

But if he be unjuſt who relieves not the poor, though nothing related to him, what ſhall we call them of the poorer ſort, who ſpend that at the Alehouſes, which ſhould ſerve to maintain their Families? who have Wives and Children at home that want Neceſſaries, and they conſume upon their Luſts what ſhould ſupport them; theſe Men are ſomething more than unjuſt, barbarous and inhumane. We find them in the black Liſt of thoſe whom the Apoſtle, *Rom.* 1. ſaith, *are given up to a reprobate mind*; ἄστοργοι, Men *without natural affection.*

6ly. I might add, That this Vice is injurious to poſterity, entailing Diſeaſes upon them: Children do very often inherit the Diſtempers and Infirmities of their Parents, as well as the Shape and Lineaments of their Bodies. And therefore let men, as they love their Children, and tender their eaſe and well-being in this world, have a care leſt by their debauches and exceſſes they contract diſeaſes and ill habits of body on themſelves, and derive them to their Iſſue; which if of the more painful ſort, as Gout or Stone, may give their Children (I will not ſay juſt) cauſe to curſe the day wherein they were born, and the Parents which begat and brought them forth.

Laſtly, This Vice blaſts a Man's Reputation, Honour and Eſteem in the World. As Vertue is honourable in the ſight of all Men, there being ſcarce any Nation ſo ſalvage and barbarous, but pays ſome reſpect and veneration to it: So is Vice reproachful, and vicious perſons deſpicable; and among other Vices, eſpecially Drunkenneſs, which makes a man a laughing-ſtock, a ſcorn and deriſion to the very vulgar, nay, to his own Companions;

Companions; none being more apt to deride him than they: It turns Reaſon out of doors, and transforms a Man into a Beaſt, or ſomething worſe.

Here ſome may poſſibly demand, What meaſures of eating and drinking are we to obſerve? I anſwer, What are moſt agreeable to the ends of eating and drinking, thoſe are the ſupport of our Bodies, and preſerving them in the moſt perfect ſtate of Health. I need give no more ſevere Rules than Phyſicians preſcribe, and therefore I ſhall borrow two or three out of *Riverius* his Inſtitutions.

1. Ἀναχωρεῖν τερπνῆς before mentioned out of *Hippocrates*; Never eat to ſatiety, but always riſe from the Table with an Appetite; becauſe in thoſe who are in perfect health, the Appetite is ſtrong, and laſts till the Stomach be too much filled; which repletion is very hurtful and prejudicial to Health.

2. If you ordinarily take ſo much Meat and Drink, that afterward you feel a certain *Torpor*, heavineſs and ſlugiſhneſs of body, when as before you were active, brisk, and cheerful, it is a ſign that you have exceeded the convenient meaſure of eating; and the quantity of Food is ſo long to be diminiſhed, till the

foreſaid inconveniencies appear no more.

3. If after Meat you find your ſelf unfit for Study, Meditation, Contemplation, and other Functions as well of the Mind, as of the Body, it is clear that you exceed the juſt meaſures of eating and drinking.

Theſe Rules are to be obſerved chiefly by Scholars and Gentlemen, who are not exerciſed in continual bodily Labour.

Secondly, Moderate Labour and Exerciſe conduces much to the maintenance and preſervation of Health, ἀοκνίη πόνου as *Hippocrates* calls not being ſlothful in labor: And *Galen* for that purpoſe prefers it before a ſpare Diet. It puts the blood in motion thereby, increaſing the natural heat, facilitating concoction, and rendring it more thin and fluid, leſs apt to ſtagnate or coagulate, and more eaſy to paſs the capillary extremes of the Veins and Arteries, and ſo to irrigate and enliven all the Muſcles and Members of the Body; by which means the Body becomes more robuſt, leſs obnoxious to external Injuries, and fit for any Action.

Moreover, keeping the Blood in a due temper and degree of heat, it inables it by inſenſible perſpiration, to caſt off any noxious

noxious Particles, which might ſpoil its *craſis*, and put it into irregular motions, and breed divers diſeaſes: Want of perſpiration being the cauſe of almoſt all diſeaſes. But of labor and diligence in our Callings, I ſhall have occaſion to ſpeak further under another Head.

I might add ſomething concerning reſt or ſleep, the moderation whereof hath ſome influence upon bodily Health; Phyſicians telling us, That the exceſs relaxes the tone of all the Members, oppreſſes the Head, and fills it with many Vapours and ill Humours, dulls the Wits, mars the Complexion and Habit of the Body, diminiſhes the native heat, and renders all the Parts and Members more ſluggiſh and inept to motion. Neither is it leſs prejudicial to Wealth than to Health, bringing want and poverty upon thoſe that give themſelves up to it, *Prov.* 20. 13. *Love not ſleep, leſt thou come to poverty: Open thine eyes, and thou ſhalt be ſatisfied with bread.* Prov. 6. 9, 10, 11. *How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? Yet a little ſlumber, yet a little ſleep, yet a little folding of the hands to ſleep: So ſhall thy poverty come as one that travelleth, and thy want as an armed man*; which is repeated *Prov.* 24. 33.

Thirdly, A Third thing requiſite to the preſervation and continuance of Health, is a due government and moderation of our Paſſions, the exceſs of which hath great force in altering the temper of the Body, and in bringing on grievous diſeaſes, and ſometimes death it ſelf. I ſhall inſtance in three.

1. *Anger*, Which if not ſuppreſt at firſt, but ſuffered to kindle in the Breaſt, breaks out ſuddainly into a violent flame, bearing down all before it, dethrones Reaſon, and turns the man into a Phrenetick: *Ira furor brevis eſt*: Anger is a ſhort Madneſs; and if it be indulged to, and becomes unbridled, it may by the violent commotion of the Spirits, ſo alter and pervert the very *craſis* and temper of the Brain, as to introduce a laſting and perpetual one. The like happens ſometimes alſo in other paſſions; as grief, fear and love.

2. *Fear*: What paleneſs and trembling doth it often cauſe? ſubverting the whole Oeconomy of the Body: Fear of poverty or diſgrace hath driven many men to that extremity, as to lay violent hands upon themſelves. Fear of death hath ſometimes brought upon men that they feared. But above all, fear hath a very bad influence upon the Body in infectious

diſeaſes

diſeaſes, eſpecially in the Plague; in which a Reverend and Learned Perſon ſaith upon experience, It is a mortal Companion: And a late Famous Phyſician in his Treatiſe upon that Diſeaſe: *Peſtis non eſt Peſtis niſi adſit terror:* The Peſtilence is no Peſtilence unleſs it be attended with terror.

3. *Sorrow* and Sadneſs, the exceſs whereof is no leſs injurious to the health of the body than the forementioned Paſſions, abating the natural heat, and by degrees introducing a general languor and waſting; or by incraſſating the humors for want of a due motion of the Blood, bringing on Melancholick and delirous affects.

Theſe and the like Paſſions the Scripture commands us either wholly to extirpate, or at leaſt to moderate and ſubdue. 1. *Anger*, Coloſſ. 3. 8. *But now you alſo put off all theſe, Anger, Wrath, Strife.* Prov. 16. 32. *He that is ſlow to anger is better than the mighty; and he that ruleth his own ſpirit, than he that taketh a City.* Suitably whereto the Poet ſaith,

Fortior eſt qui ſe quàm qui fortiſſima vincit.

And doubtleſs whoſoever ſhall ſubdue and maſter this Paſſion, ſhall experience much joy and delight in the victory.

As for *Fear*, if of Poverty or Want, we have God's Promiſe for our ſecurity, That proviſion ſhall be made for us of all things neceſſary: Our Saviour tells us, *That if we ſeek the Kingdom of God, and his righteouſneſs*, theſe outward things *ſhall be added to us.* Death we need not fear, as being to the godly but a paſſage into a better Life; and conſequently are forbidden by our Saviour, to fear men, the worſt they can do to us being to kill the body.

Immoderate *Sorrow* even for our deareſt Relations and Friends is forbidden us by the Apoſtle, and yet this is an Affliction that wounds as deep as any. The uſeleſneſs of ſorrow for any worldly loſs, ſetting aſide the ill influence it hath upon our health, is a ſufficient argument againſt giving way to this Paſſion; Sorrow being ſo far from helping us, that it doth but add to our burthen. For what we bring upon our ſelves by our own default or negligence, ſo much trouble may be uſeful as to make us more careful for the future, and no more,

—— Flagrantior æquo
Juvenal. *Non debet dolor eſſe viri, nec vulnere major:*

A man's Grief ought not to be immoderate, nor to exceed the cauſe of it.

CHAP. VI.

Of Safety, Liberty and Quiet.

Secondly, *Safety, Liberty and Quiet* conduce much to the Happineſs of the outward Man.

I refer theſe to one Head, becauſe I find them linked together in Biſhop *Wilkins* his Treatiſe of *Natural Religion*; and before him in Biſhop *Andrews* his *Manual of Devotions* more than once, and becauſe they are of near affinity one to another.

1. By *Safety* I underſtand, 1. Freedom from force and violence, captivity, loſs of Goods by Enemies, Foreign or Domeſtick, by Pirates and Robbers For our ſecurity from theſe we have many promiſes in Scripture, *Levit.* 25. 18. *If you ſhall do my Statutes, and keep my Judgments, ye ſhall dwell in the Land in ſafety.* Prov. 1. 33. *Whoſo hearkneth unto me, ſhall dwell ſafely,, and ſhall be quiet from fear of evil,* Job 10. 18.

2.

2. Freedom from perils and dangers, and ſad accidents; as Fire, Tempeſt, contagious Diſeaſes, Terrors by Night; for our ſecurity from theſe alſo we are not without promiſes of the divine protection. Prov. 12. 21. *There ſhall no evil happen to the juſt, but the wicked ſhall be filled with miſchief.* Pſal 91. 3. *He ſhall deliver thee from the ſnare of the Fowler, and from the noiſome Peſtilence.* And *v.* 5. *Thou ſhalt not be afraid for the terror by night, nor for the peſtilence that walketh in darkneſs.* Prov. 3. 23. *Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.* Job 5. 19, 20. *In famine he ſhall redeem thee from death, and in war from the power of the Sword,* &c.

2*ly*. By *Liberty* is meant, being at our own diſpoſal, and not under bondage, reſtraint or impriſonment; from which, obedience to the Commandments of God ſecures us. For the moſt uſual cauſes of Sufferings of this nature are neglect of our duties, or vicious and illegal acts; as Murthers, Adulteries, Theft, Sedition, and the like, which are all contrary to God's Commandments; theſe enjoining us to obey Laws, to ſubmit to Government, to do our own buſineſs, and not to be buſy-bodies in other mens matters, *&c.*

3*ly*.

3*dly*. By *Quiet* is underſtood immunity from Troubles, and moleſtations proceeding from Enmity, Contentions, Law-ſuits, Immoderate Care and Anxiety about worldly things; Obedience to the Law of God doth in a great meaſure ſecure us from theſe: That commands us to love even our Enemies. Now who can be ſo barbarous and inhumane as to injure them that truly love him, and ſeek his good? Moreover the Scripture tells us, *That when a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7. And the Apoſtle puts the queſtion, *Who is he that will harm you, if ye be followers of that which is good?* 1 Pet. 3. 13. As for Contentions and Law-ſuits, another Apoſtle adviſeth us rather to ſuffer wrong than moleſt our ſelves and brethren with them. And for care and anxiety about worldly things, which is indeed a very tormenting Paſſion, we are forbidden it often in Scripture: And our Saviour, *Matth.* 6. 25, *&c.* produceth many Argumeots or Conſiderations to arm us againſt it.

CHAP.

CHAP. VII.

Of Riches.

Thirdly, RIches are eſteemed a great ingredient of our happineſs and well-being in this world; though ſome are of opinion, that they contribute nothing thereto, but that a mean eſtate is the beſt; and therefore *Agur* prays, *Prov.* 30. 8. *Give me neither poverty nor riches.* And the Preacher, *Eccleſ.* 5. 11. Saith of Riches, *What good is there to the owners thereof, ſave the beholding of them with their eyes?* And the Heathen Poet *Horace,*

—Si ventri bene, ſi lateri eſt, quid
Divitiæ poſſunt regales addere majus?

If we are well provided with Food and Clothing, what more can Kingly Riches add to us? And the Apoſtle, 1 *Tim.* 6. 8. adviſeth us, *That having food and raiment, we ſhould therewith be content;* becauſe *they that will be rich, fall into temptation and a ſnare, and many fooliſh and hurtful Luſts, which drown men in deſtruction and perdition.* It is clear that Riches

Riches do expoſe to the temptations of Pride and Luxury, and the ſad conſequences thereof.

You will ſay, If Riches have ſuch an ill influence upon Mens Manners, why then are they propoſed in Scripture as rewards to vertuous actions? why are they made the effects and fruits of God's Bleſſing?

I anſwer, Riches if well uſed, and it is our own fault if we uſe them not well, are real Bleſſings, enabling us to do much good in the World; to be rich in good Works, to relieve the Neceſſities of others, to feed the Hungry, to cloth the Naked, to redeem Priſoners and Captives, to deliver the Oppreſſed, to miniſter to the Sick convenient Diet and Phyſick, *&c.* And our Saviour tells us, That *it is a more bleſſed thing to give, than to receive*; and conſequently to have whereof to give.

I ſhould now proceed to ſhew, That Riches are a Bleſſing promiſed to our Obedience, and likewiſe a natural conſequent and effect of it, and in the firſt place to explain what is meant by *Riches*; but I find this ſo well done to my hand by * Dr. *Wilkins*, late Biſhop of *Cheſter*, that I ſhall ſpare my pains, and only tranſcribe what I find upon this Head in his Treatiſe

* *Treatiſe of Natural Religion.*

Treatiſe of the *Principles of Natural Religion*, Lib. 2. Cap. 4.

The Word *Riches* is capable of a two-fold ſenſe.

{ *Abſolute,*
{ *Relative.*

1. In the more *abſolute* ſenſe it may be defined to conſiſt in ſuch a meaſure of Eſtate, as may be ſufficient to ſerve a Man's occaſions and conveniencies; when his Poſſeſſions are ſo proportioned as fully to anſwer all the neceſſities of his condition, and afford him a comfortable ſubſiſtence according to his Quality, and the ſtation wherein he is placed. In which ſenſe men of all ranks and degrees are capable of being rich. A Husbandman or an ordinary Tradeſman may as truly be ſtiled a Rich Man, as a Gentleman, a Lord, or a King. Though perhaps what theſe can very well afford to fling away upon their Diverſions be more than all the Eſtate and Poſſeſſions that the other can pretend to.

And upon this ground all men grant, that a man may be as truly liberal in giving a Penny, or but a poor Mite, as another in giving an Hundred Pounds; becauſe theſe things are to be meaſured according

cording to the different conditions of the givers, or proportion of their Eſtates: And a Man may as well be rich with a little, as liberal with a little.

Now though this be the true notion of *Riches*, yet in the opinion of Moraliſts and Philoſophers is it not enough to denominate a man rich; but there is further required an acquieſcence of Mind, contentment or ſatisfaction with ſuch a ſufficiency: *Dives eſt non qui plus habet, ſed qui nihil cupit:* He is not rich who hath much, but who covets no more. *Ariſtotle* affirms, That the true nature of Riches doth conſiſt in the contented uſe and enjoyment of the things that we have, rather than in the poſſeſſion of them. Thoſe that out of penuriouſneſs can ſcarce afford themſelves the ordinary Conveniencies of Life, out of their large Poſſeſſions, have been always accounted poor: Such men may be truly ſaid to want thoſe things they have, becauſe lying by uſeleſs, it is all one as if they had them not.

Moreover, That Man who is not content with what is in it ſelf ſufficient for his condition, is not rich, nor ever will be ſo; becauſe there can be no other real limits to his deſires, but that of ſufficiency, whatever is beyond this being bound-

leſs,

leſs and infinite. And though men may pleaſe themſelves with an Imagination, that if they had but ſuch an addition to their Eſtates, they ſhould then think they had enough, yet that is but a meer imagination, there being no real cauſe why they ſhould be more ſatisfied then than they are now.

2*ly*. *Riches* may be taken in a more relative ſenſe, and ſo they may be deſcribed to conſiſt in having large *Poſſeſſions*, when a man's Eſtate and Revenue is of ſuch a proportion as is commonly eſteemed great; whether with relation to the generality of other men; and ſo only thoſe at the upper end of the world are capable of being counted rich; or elſe with reſpect to others of the ſame rank and order; and ſo all ſuch are accounted *rich*, who do in their Poſſeſſions exceed the common ſort of thoſe that are of the ſame rank with them; this kind of Wealth conſiſting properly in compariſon; there being not any one determinate ſum or proportion of revenue to which the name of Riches may be appropriated, but that it may be as much below the occaſions of ſome perſons, as it is above the condition of others, who yet live plentifully.

Thoſe

XUM

Thoſe that are rich in this *comparative* ſenſe, may rather be ſtiled Proprietors of great Poſſeſſions, than truly Rich; becauſe though ſuch Poſſeſſions be in themſelves great, yet they may not be ſufficient to free the owner of them from want and poverty, whether in reſpect to his real or imaginary occaſions for more: And that is not Riches which cannot free a Man from being poor; and want of Neceſſaries is as truly Poverty in him that hath much, as in him that hath but little. He that in any one Condition of Life, hath enough to anſwer his Conveniencies, ſuch a Man is more truly rich than he whoſe Revenue is a thouſand times greater, if it be not equal either to his Occaſions or his Mind. *Riches* in this *ſecond comparative* ſenſe are no where promiſed to our obedience to the Commandments of God, or to any particular Grace and Vertue; nor are they the natural effects and conſequents of ſuch Obedience; as if he that were godly, ſhould be thereby advanced to the greateſt Poſſeſſions that any man elſe doth enjoy; but only that Religion will be a means to ſupply him with ſuch a ſufficiency as may denominate him rich, and free him from ſuch neceſſities, whether real or imaginary, as others of his rank are liable to.

1. *Riches* are propoſed in Scripture as a Reward or Bleſſing to them that fear God, and keep his Commandments. It is ſaid of Wiſdom, that is the fear of God, which in ſeveral places of Scripture is ſaid to be the beginning of Wiſdom, or the chief Wiſdom; nay, Wiſdom it ſelf, Job 28. 28. *And unto man he ſaid, Behold, the fear of the Lord, that is Wiſdom; and to depart from evil is underſtanding.* Prov. 3. 16. *That length of days are in her right hand, and in her left hand riches and honour,* &c. c. 8. 18. *Riches and honour are with me; yea, durable riches, &c.* And again, *v.* 21. *That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their treaſures.* Pſal. 34 9. *They that fear the Lord, there is no want to them.* Levit 26. 3, *&c.* God promiſes to the *Iſraelites*, if they will walk in his Statutes, and keep his Commandments, a confluence of all worldly Bleſſings; and the like in *Deut* 28. The Apoſtle tells us, 1 *Tim.* 4. 8. *That Godlineſs hath the promiſes as well of this life, as of that which is to come.*

2. The fear of God, and the practice of ſeveral Vertues commanded by him, are the moſt effectual means to gain and increaſe Riches: As 1 *Diligence* and *Induſtry*

duſtry in our Callings, *The hand of the diligent maketh rich.* Prov. 10. 4. *No gains without pains. Man is born to labor, as the ſparks fly upward.* God hath not ſent us into the world like *Leviathan*, to take our paſtime here, but to bear our part of the Burthens of Mankind. Tho' a Man be born to an Eſtate ſufficient to maintain him without Labor, yet I look upon him as unjuſt, if he lives upon the Sweat of other Mens Brows, and is not ſome way or other ſo helpful and beneficial to them, as to compenſate for his Food and Raiment: Every man that hath Riches is accountable to God for the expence of them; being, as I ſaid before, but a Steward to him who is the ſupreme Proprietour.

2. *Juſtice* and *Honeſty* in our Dealings: It is commonly ſaid, That *honeſty is the beſt Policy*; and ſo in this particular we find it in experience to be; thoſe Tradeſmen having the greateſt cuſtom, and quickeſt returns, who are noted for their juſt and honeſt Dealings.

3. *Temperance* and *Sobriety*: Theſe conduce as well to the encreaſing of our Eſtates, as the health of our Bodies, cutting off all ſuperfluous Expences in gratifying our Senſual Appetites and Deſires: Whereas the contrary Vices of Voluptu-

ouſneſs and Luxury, to which we may add Idleneſs, Prodigality, Pride, are known waſters of Eſtates, often *bringing men to a morſel of bread, and clothing them with rags*, as *Solomon* ſaith.

But beſides the having a ſufficiency of all things neceſſary and convenient in reference to our rank and order in this world; to denominate us truly rich, as I ſaid before, there is required contentment and ſatisfaction of mind with ſuch a ſufficiency, and a free uſe of the things we have, which is attainable only by Religion; that teaches and enables us to be content with our Eſtates, and to live comfortably without ſuch things as others know not how to want, *Heb.* 13. 5. *Be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee.* The ability of being content with a little, may much more truly be called riches, than the having of much without being ſatisfied therewith: As it is better to be in health with a moderate Appetite, than to be continually eating and drinking under the diſeaſe of a βελιμία [voracious Appetite] or a Dropſy: And in this ſenſe *a little that the righteous hath is better than great riches of the ungodly.*

Now that the fear of God, and practice of thoſe Vertues he commands us, is

is a real means of procuring and preſerving a ſufficiency of worldly Goods, and contentment therewith, we find confirmed by experience: Let any man impartially conſider, what kind of perſons thoſe are, among the generality of Men, who in their ſeveral degrees and orders are accounted moſt able, and moſt wealthy; and it will appear that they are ſuch as are moſt diligent in their Callings, moſt juſt and honeſt in their dealings, moſt regular and ſober in their Converſations, moſt liberal towards any good Work: Upon which account it is that ſuch places, where men have the opportunity of being inſtructed in, and excited to the Duties of Religion, do thereupon thrive and flouriſh moſt; it being one property of Religion to civilize men, and make them more inquiſitive in Learning, and more diligent in practiſing their ſeveral Profeſſions. And as for contentment of Mind, it is not to be obtained but upon the account of Religion, Piety and Vertue: Such men need not fear future want, becauſe they have God's Promiſe for their ſecurity: Let them but do good, and put their truſt in him, and verily they ſhall be fed. They are alſo to conſider, that great riches cannot make them more hap-

py than they are, but rather expoſe them to Temptations.

But it may be objected, 1. That there are ſome kinds of Vertues which ſeem to have a contrary tendency, as Charity to thoſe that want, Bounty and Liberality to any good Work. To which I anſwer,

That theſe Acts may very well conſiſt with Riches in the moſt proper Notion of it, as it denotes a ſufficiency for our Occaſions; the ability of contributing in ſome proportion towards any worthy and charitable Work; being in the eſteem of every good man one of thoſe occaſions and conveniencies required to ſuch a ſufficiency, and cannot any more be a prejudice to it, than it would be for a man to lay up ſome part of his Eſtate in the ſafeſt place, to lend it out upon the beſt intereſt, to part with it for the purchaſe of the ſame favour and aſſiſtance from others in the like exigencies; to lay it out upon his pleaſure, with reſpect to that inward comfort and ſatisfaction which doth accompany the Conſcience of doing worthy things. And beſides all this, experience will aſſure us, that there is a ſecret Bleſſing, which doth for the moſt part accompany ſuch Actions; ſo that men grow

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the richer, not the poorer for them, according to that Proverb, *Giving to the poor, increaſes a man's ſtore:* And they that in this kind *ſow bountifully*, do often even in this world, *reap bountifully.*

Obj. 2. There are ſome kind of *Vices* that ſeem to have a tendency to the enriching of men; as *Fraud*, *Extortion*, *Sordidneſs*, all kinds of unlawful ways of getting and keeping an Eſtate. But to this it may be ſaid,

1. That theſe Vices may tend to the encreaſing of Mens Poſſeſſions, but not to the making of them truly rich; and it is a plain argument that ſuch perſons do not think themſelves to have a ſufficiency, who can apply themſelves to ſuch wretched Courſes for the getting more.

2. 'Tis commonly ſeen in experience, that there is a ſecret Curſe attend ſuch Practices, a Canker that eats into ſuch Gain, a Hole in the bottom of the Bag, by which it inſenſibly drains out, and waſts away; *Malè parta malè dilabuntur:* He that ſhall carefully obſerve the uſual courſe of things in the World, may from his own experience find Inſtances enough to confirm thoſe Sayings of the Wiſeman, Prov. 11. 24. *There is that ſcattereth, and yet increaſeth; and there is that withholdeth*

eth more than is meet, but it tendeth to poverty. Chap. 13. 11, 22. *Wealth gotten by vanity ſhall be diminiſhed. The wealth of the ſinner is laid up for the juſt.* Chap. 22. 16. *He that oppreſſeth the poor to increaſe his riches, ſhall certainly come to want.* Chap 28. 8. *He that by unjuſt gain increaſeth his ſubſtance, ſhall gather it for him that will pity the poor.*

But if a man who by Extortion or unjuſt gain raiſes an Eſtate, happens to tranſmit it to his Poſterity, he uſually entails upon them a Curſe together with it, it decaying by degrees, and coming to nothing: *De malè quæſitis vix gaudet tertius hæres:* The third Heir ſcarce ever enjoying an ill-gotten Eſtate.

Obj 3. It may be objected, That there are ſome good Men that are poor; and that God hath choſen *the poor of this world* to receive the Goſpel, and *to be rich in faith,* James 2. 5. To this it may be ſaid,

1. That the Providence of God may ſo order it ſometimes, as to reduce good Men to great exigencies, to wander up and down in Sheeps-Skins, and Goats-Skins, being deſtitute, afflicted, tormented: But then theſe are particular exempt Caſes, ſuch as are not ſuitable to the moſt

moſt uſual and general courſe of things. But beſides, ſuch as are good Men may ſometimes be defective in ſeveral of thoſe Duties which Religion doth oblige them to, as Diligence, Caution, *&c.* And the poverty of ſuch may juſtly be aſcribed to their defect in Religion.

2. As for that Scripture, *That God hath choſen the poor in this world*; it is not to be underſtood in the more *abſolute* ſenſe for ſuch as want Neceſſaries, becauſe its plain from other Texts, That though ſome of the Primitive Believers were by reaſon of the Perſecution of thoſe times, reduced to great exigencies, yet the generality of the reſt were very liberal in their Contributions towards them. But it muſt be underſtood in the *Relative* Senſe, concerning ſuch as might be ſtiled comparatively poor; that is, ſuch as were of a lower rank, and meaner condition than others, and conſequently had leſs Temptation to corrupt and ſeduce them, than thoſe that did more abound in theſe earthly things; of whom our Saviour ſaith, *It is hard for a rich man to enter into the Kingdom of God.*

It may further be objected by thoſe of the loweſt rank of Poor: We are as it were condemned to perpetual Poverty; our

our condition is ſo mean, and our charge ſo great, and the gain ſo ſmall and inconſiderable, which comes in by our utmoſt Labour and Induſtry, that it will ſcarce ſuffice to provide things abſolutely neceſſary for the ſupport of our ſelves and dependents; ſo far are we from any poſſibility of mending our Eſtates, or growing rich.

To Theſe I anſwer, That we do not ſay, That all that are truly religious ſhall certainly grow rich, let their Circumſtances be what they will; but only that obedience to God's Commands is the moſt likely way of improving and advancing a man's Eſtate, that hath means and opportunities of gaining; which though God hath denied thee, yet haſt thou no reaſon to be diſcontented with thy Condition, or to complain that thou art hardly dealt with: Thou art not ſo forlorn, deſtitute, neglected a Wretch as thou may'ſt imagine. There is a great Philoſopher affirms, That there is no Man born into the World, and grown up to years of diſcretion, but hath received more good at the hands of God than evil, more pleaſure than pain; though he overlooks and conſiders not the pleaſure, as thinking it due to him, but fixes too

too much upon the pain, which is indeed due, and for the moſt part deſerved. Another great * Divine ſaith thus, *Suppoſe all manner of evils and afflictions, which are now promiſcuouſly ſcattered up and down in the world, whether they concern Soul or Body; Spiritual Blindneſs and Obduracy, Poverty, Slavery, Reproach, Sickneſs, Pain, Maimedneſs, Deformity*, &c. *I ſay, ſuppoſe all theſe were to be diſtributed among Mankind, ſo as every one were to have an equal ſhare of them; would you be content to ſtand to this diſtribution? I ſuppoſe there are not many perſons in this Nation in ſo miſerable and forlorn a condition, that upon ſerious conſideration of the ſpecial advantages they do, or may partake of, above many other Millions in the World, would conſent to it.* But I ſhall add further for thy encouragement, and the vindication of the goodneſs of God to thee; That he hath put thee into a near capacity of obtaining as happy an Eſtate, as the Rich, or Learned, or Powerful: The Gate of Heaven is ſet open to thee, Eternal Life and Immortality offered to thee, upon more eaſie terms in ſome reſpect, than to the Rich and Mighty. Conſider that God may on purpoſe ſet thee in a low ſtation, put thee into a mean condition to remove from thee the Temptations to Pride,

* Biſhop *Wilkins.*

Pride, Luxury, and other Vices, which Riches or Honour would have expoſed thee to, and which he foreſaw thou wouldeſt not be able to reſiſt. Conſider that he is Wiſe, and knows better what Condition is fit for thee than thou thy ſelf doſt; and likewiſe good, and hath therefore choſen what is beſt and moſt proper for thee. Beſtir thy ſelf then, and make a Vertue of Neceſſity, and what thou muſt ſuffer, ſuffer patiently, reſigning thy Will to the Will of God: And ſeeing thou haſt not, nor art ever likely to obtain thoſe things, in the enjoyment whereof many men falſly place their happineſs, labour after durable Riches and Righteouſneſs, an Inheritance incorruptible and undefiled, and that fadeth not away: Be not contented to be miſerable here, and eternally miſerable hereafter, when thou needeſt not: And ſeeing God hath denied thee theſe worldly Goods, to compell thee, as it were, to ſeek after better. This courſe, if thou takeſt, [of loving and fearing God, and keeping his Commandments], thou ſhalt not only obtain Eternal Life hereafter, but alſo render thy condition tolerable, nay comfortable to thee here: Thou ſhalt enjoy inward peace and ſatisfaction of Mind, and for thy outward eſtate, God will, if he ſees

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it beſt for thee, raiſe thee up Friends to aſſiſt thee; or otherwiſe make ſuch proviſion for thee, that thou ſhalt not want what is neceſſary for thy ſupport and maintenance.

CHAP. VIII.

Of Pleaſure.

Fourthly, I Proceed to *Pleaſure*, which is either Bodily or Spiritual, Senſual, or Intellectual. But firſt I ſhall endeavour to explain what is meant by this Word Pleaſure, what is the true ſenſe and notion of it.

Pleaſure is that agreeable and delightful Senſe that is excited in the Soul, either by an impreſſion or motion made upon the outward Organs or Senſation, by any ſuitable Object, and cenveyed by the Nerves to the Brain; or elſe by internal conſideration and reflection upon any Object or Action by the Underſtanding. Thoſe are called pleaſant Taſtes or Smells which are apt to cauſe ſuch a gentle motion of the Nerves belonging to the Organs of thoſe Senſes, the Tongue and Noſe; as is naturally deſtined to excite a grateful and delicious ſenſe in the Soul:

Thoſe

Thoſe delectable Sights, which in like manner affect our Eyes, as curious Pictures and Statues, artificial Engines, elegant and regular motions: Thoſe agreeable Sounds which have a charming influence on our Ears, as Muſick and Harmony. The Touch or Feeling is gratified and delighted by various motions of thoſe Nerves which do not miniſter to the other Senſes.

To the Senſes of Touch and Taſte, appertain thoſe Pleaſures, which by the wiſe Providence of God are annexed to the ſatisfaction of our Natural Appetites.

Theſe Appetites implanted in us, and all Animals, are to thoſe Things or Actions, which ſerve either to the ſupport and preſervation of the *Individuum*, or each particular *Animal*; or to the propagation of the *Kind*. Thoſe which ſerve to the ſupport and preſervation of the *Individuum*, are the Appetites of Meat and Drink, or the Actions of Eating and Drinking: To which the Divine Providence hath not only premiſed a painful Senſe of Hunger to be a Monitor to us when we have need of Meat and Drink, and compel us to the uſe of them; but hath alſo annexed Pleaſure to the very Actions of Eating and Drinking, which otherwiſe would have

have been no very grateful Exerciſe.

This Pleaſure of eating and drinking abides no longer than till the Neceſſities of Nature are ſatisfied, and ſo far Religion doth allow of it. When our Hunger and Thirſt are well appeaſed, all that follows is but a faint kind of Pleaſure, if it be not rather to be ſtiled Satiety, or Glutting: Yet doth not the uſe of Meats and Drinks conſiſt in an indiviſible point; there is a more moderate and reſtrained uſe of them: When we keep within the bounds of our Appetites, ἀκρασίαν τροφῆς, as *Hippocrates* calls it, not feeding to ſatiety, nor of the moſt delicate Viands. This ought to be our daily practice; and there is a more free and liberal uſe of them in *feaſting*, which is alſo allowed us upon occaſions of Joy; and on Days of Thankſgiving; as Marriages, Chriſtenings, Victory over Publick Enemies, Commemorations of great Mercies to Mankind in general, our own Nation, or our ſelves in particular: Such are the Feſtivals of our Saviour's Nativity, Reſurrection, Aſcenſion, Miſſion of the Holy Ghoſt, *&c.* Our Saviour himſelf was pleaſed to honour a Marriage-feaſt with his preſence: And he accepted of a great Feaſt from *Matthew* at his calling,

Luke

Luke 5. 25. But to ſpeak in general, the Apoſtle ſaith, *God giveth us all things richly to enjoy.* And the Wiſeman, *Eccleſ.* 5. 18. *It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the Sun, all the days of his life, which God giveth him; for it is his portion*: And in the next Verſe he ſaith, *It is the gift of God.* The ſame we have, *Chap.* 3. 13. So we ſee God allows us a free uſe, and cheerful enjoyment of theſe outward Bleſſings. We are to ſerve God with joyfulneſs and gladneſs of heart, for the abundance of all things, *Deut.* 28. 47. God doth not prohibit us the uſe and participation of theſe or any other ſenſible Pleaſures, that are agreeable to Reaſon, or our true Intereſts; but only our Miſtakes and Exceſſes, in and about them (as the Biſhop of *Cheſter* ſpeaks) teaching us ſo to regulate our ſelves in the uſe of them, that they may truly deſerve the name of Pleaſure.

As for thoſe Appetites and Actions which tend to the propagation and continuance of the *Species* and the Pleaſures that attend them, God hath not denied us a moderate and regular ſatisfaction and uſe of them; nay, in ſome caſes commanded it.

Now

Now the moſt ſincere Pleaſure proceeds from ſuch a moderate, regular, ſeaſonable, well circumſtantiate uſe; ſuch an enjoyment as may be reflected upon without horror, fear of puniſhment, or conſciouſneſs of guilt, which attends the exceſſive, irregular, unſeaſonable uſe, or rather, the abuſe of them, and renders the thought and memory of them very bitter and grievous: But of this particular I have written in a former * Treatiſe.

* *Diſſolution of the World.* pag. 390.

But here it may be objected, That our Saviour in the Goſpel hath abridged us of ſome Pleaſures of this kind, which are not in themſelves ſinful or unlawful, as having been permitted by God to the *Jews*, and practiſed by the Ancient Patriarchs, and other men eminent for Piety, without reproof, I mean, the uſe of many Wives.

To which I anſwer, That granting *Poligamy* not to be in its ſelf unlawful, or to have any natural turpitude in it; yet is our Saviour's Prohibition grounded upon good Reaſon, *viz.* becauſe God at the firſt created Mankind Male and Female; that is, one Female only, as well as one Male; and in effect he doth ſo ſtill; there being as many, nay more Males than Females born into the World: And there-

fore it is unreaſonable that ſome men ſhould have many Wives, becauſe they cannot have them unleſs others lack.

That there are more Males than Females born, appears, by the Catalogues in all places, where accounts have been taken of the number of each Sex: And I doubt not but the caſe is the ſame in all places where ſuch accounts have not been taken.

It may here be asked why theſe Appetites are ſo vehement and importunate?

I anſwer, To ſecure the great end of continuing the Species, and carrying on the World: For had they been weak and languid, it might have come to paſs, that through inadvertency, or to avoid the labour and trouble of bringing up Children, and maintaining of Families, the greateſt part of men might have abſtained from ſuch Actions, and ſo the Race of Mankind by degrees have been extinct, and the World diſpeopled.

That theſe Appetites are ſo extravagant and irregular, and not without great difficulty to be moderated and ruled, or kept within bounds, as an effect of the Apoſtacy of Man: That God permits them ſo to continue, one cauſe may be, that they may be matter wherein to exerciſe

ciſe Vertue: For were theſe vicious Inclinations, and inordinate Appetites taken away, were men left in abſolute indifferency to Good and Evil, there could be no ſuch thing as Vertue and Vice, nothing praiſe, or blame-worthy, no place for Rewards or Puniſhments. For the exerciſe of Vertue conſiſts in reſiſting, and ſtriving againſt viciuos Appetites, ſubduing Paſſions, and mortifying of Luſts; and thoſe that labour herein, are Vertuous Perſons. Thoſe that are ſlothful, that lay the Reins upon the Necks of their Luſts, and follow whither they lead and hurry them away, are vicious.

You will ſay, Are not theſe Exerciſes painful and repugnant to our Natural Appetites and Inclinations, and conſequently contrary to Pleaſure? Is not the ſubduing of Luſts compared to the cutting off of Members, which cannot be done without pain?

I anſwer, It muſt be granted, that there is difficulty at firſt in the New Birth, in paſſing from one ſtate to another, all excellent things being hard to obtain, *Difficilia quæ pulchra.* The Heathen Poet tells us.

Τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθανάτοι μακρὸς τε καὶ ὄρθιος ὄιμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον.

The Gods have ſet Sweat before Vertue, the way to which is long, ſteep and rough at the firſt: But afterward that becomes eaſy and delightful, which was at firſt difficult; and a great deal of pleaſure and joy attends the very contention with, and conqueſts of our Luſts and Paſſions; and that godly ſorrow that is required as one of the firſt acts in the change of our condition, is always accompanied with ſecret pleaſure: And as it is ſaid of wicked men, *That in the midſt of laughter their heart is ſorrowful*; ſo may it be ſaid of good men, *That in the midſt of their ſorrow their heart is joyful.* On the other hand, there are far greater difficulties and pains to be undergone in the ſervice and drudgery of impetuous Luſts. * The trouble of being cured is not ſo great as that of being ſick; nor is the trouble of being ſober comparable to that of being debauched, and intemperate. *Non eſt* (ſaith *Seneca*) *ut quibuſdam dictum eſt, arduum in virtutes & aſperum iter; plano adeuntur. Non vana vobis auctor rei venio, facilis eſt ad beatam vitam via, inite*

* Biſhop *Wilkins.*

inite modo bonis auſpiciis, ipſiſque Diis bene juvantibus, &c. The way to Vertue is not (as ſome have written) ſteep and rough, but plain and level. Let me become to you the Author of a new, and not frivolous thing. The way to a Happy Life is eaſy, do but enter upon it with God's help: It is much more difficult to do what the [wicked men] do. What is more facile than calmneſs and quiet of mind? What more laborious than anger? What more remiſs and void of trouble than Clemency? What more buſy and toilſome than Cruelty? Chaſtity is vacant and at eaſe: Luſt is always occupied and unquiet. He that tells Lies is hard put to it to maintain and make them good: and yet for all his ſhifts, is often detected, and put to ſhame: Whereas he that ſpeaks truth is void of all fear and trouble. The like may be ſaid of other Vertues and Vices compared together: So that Vertue is in it ſelf more agreeable to Reaſon, and more eaſy and eligible than Vice; and it proceeds from the pravity and corruption of our Natures, that we do not chuſe it accordingly.

Beſides, In all Pleaſures we are to conſider, whether the ſubſequent pain and ſorrow do not outweigh the preſent enjoyment; which if it do, the voluptuary

Philoſophers themſelves adviſe to abſtain from them. Now the Pleaſures of ſin, (as the Scripture calls them) as Intemperance and Impurity do often bring upon the committers of them Pain and Sickneſs, and ſometimes noiſome Diſeaſes in this Life, but, to be ſure, Eternal Miſery and diſtreſs in the world to come: Between which, and a ſhort and tranſient Pleaſure, there is no proportion. I might add hereto the Judgment of *Seneca*, concerning the filthineſs and unmanlineſs of theſe Vices of Intemperance and Luſt: *Nulli* (ſaith he) *turpiùs occupati ſunt*: No men are more ſordidly employed. *Etiam ſi vanâ gloriæ imagine teneantur, ſpeciosè tamen errant: Licet avaros mihi*, &c. If men be taken with a vain image of glory, they err, but yet ſpeciouſly. Should you enumerate to me covetous perſons, or angry men, or ſuch as exerciſe unjuſt hatred, or war one againſt another; all theſe *virilius peccant*, ſin more manly: But ſuch as give up, or proſtitute themſelves to Gluttony, Drunkenneſs, and Luſt, *eorum inhoneſta labes eſt*; their ſtain is diſhonourable and ſordid.

Of the Pleaſures of the Senſes of *Seeing*, *Hearing*, and *Smelling* I ſhall ſay nothing, but that if duly circumſtantiated, and placed upon proper Objects, they have

have no turpitude in them, but may lawfully be enjoyed. Of Seeing and Hearing I have ſaid ſomething in a former Diſcourſe.

As for thoſe things which we call by the name of *Sports* and *Diverſions*, Religion doth likewiſe admit of a moderate uſe of theſe: And what is beyond ſuch a uſe doth rather tire men, than recreate them: *It being as much the property of ſuch things to weary a man, when he is once ſufficiently refreſhed by them, as it is to refreſh him when he is wearied by other things. * Biſhop Wilkins.

Of *Intellectual Pleaſures* we ſhall ſpeak when we come to treat of the happineſs of the inward man.

Here it may be objected, That the life of a Chriſtian is a melancholy and mournful life, and that we muſt take leave of all the Pleaſures and Delights of the World, when once we enter upon it. Doth not *Solomon* ſay, *Eccleſ.* 7. 2. *It is better to go to the houſe of mourning, than to the houſe of feaſting*, &c. *v.* 3. *Sorrow is better than laughter, for by the ſadneſs of the countenance, the heart is made better.* v 4. *The heart of the wiſe is in the houſe of mourning; and the heart of fools is in the houſe of mirth.*

This is a great prejudice againſt a holy Life, and deters many men from venturing upon it. They are loath to part with all Mirth and Jollity and Pleaſure, which they eſteem the chief Happineſs of their Lives, and to live more reſtrained and regular Lives; at leaſt they deſire to enjoy them a little longer, till they are tired and glutted with them, deferring their Repentance to Sickneſs or old Age.

To this I anſwer, That innocent mirth and joy, or even feaſting it ſelf, are not abſolutely forbidden. The ſame Author tells us, *That there is a time to weep, and a time to laugh: A time to mourn, and a time to dance:* And that every thing is beautiful in its Seaſon; nay, Chriſtians are commanded to rejoice evermore. But in this place he compares Laughter and Sorrow, Feaſting and Mourning together, and prefers the latter, and upon very good reaſon; becauſe Feaſting is oftentimes an occaſion of temptation to intemperance and exceſs in eating and drinking; idle and vain talk; ſcurrilous and prophane jeſting; laſcivious Songs, which tend to corrupt mens Manners, effeminate their Minds, and bring them in love with ſenſual and bruitiſh Pleaſures. Whereas from ſorrow and mourning there is no ſuch danger, whatever the occaſion

of

of it be; whether publick calamities, loſſes, death of Relations, or Friends. Thereby we are brought to conſider the uncertainty of all theſe outward Enjoyments, not to overvalue them, or ſet our hearts upon them, that ſo we may not be overwhelmed with grief at the loſs of them; to bewail our own and others Sins, which for the moſt part bring theſe afflictions and ſufferings upon our ſelves, or them; to condole with comfort and ſupport thoſe who are too much dejected and apt to ſink under their burthens.

CHAP. IX.

Of Honour and Reputation.

Fifthly, A Fifth thing conducive to the happineſs of the outward Man is *Honour* and *Reputation*, a Bleſſing highly to be valued, and much to be preferred before Riches or Pleaſures, or even Life it ſelf. *Prov.* 22. 1. *A good name is rather to be choſen than great riches, and loving favour rather than Silver and Gold.* Eccleſ. 7. 1. *A good name is better than precious ointment.* It is a Proverb among the Vulgar, *Take away my good name, and take*

take away my life: Intimating, that it is as dear to them as their Lives. Much more then will a generous perſon chuſe rather to die, than to do any unworthy thing, that may expoſe him to infamy, or blaſt his Reputation. And becauſe it is a thing of ſo great excellency, therefore we do pay it as the beſt ſervice we can do, and return we can make to God and his Deputies, Magiſtrates and Parents. Honour is a good thing, whereby we not only reap many advantages while we live, but that doth alſo ſurvive us, and abide after us when we are gone out of the World, *Pſal.* 112 6. *The Righteous ſhall be in everlaſting remembrance.* There is in man a natural deſire to have a good Name perpetuated, and mentioned with honour when he is dead and gone; which (as a learned * Prelate ſaith) is a ſign that there is in Human Nature ſome preſage of a Life after Death, in which they hope, among other Rewards of well-doing, to meet with this alſo, to be well ſpoken of to Poſterity. And another: Man among many tokens of immortality, hath by ſecret inſtinct a natural deſire to be thought of and ſpoken of in after-times. Honour is a great ſpur and encouragement to Vertuous Actions: Every man (ſaith the foremention'd Author) that

* A. Bp. Tillotſon.

Biſhop Lloyd.

that hath any ſpark of generoſity in him, is deſirous of fame; and though men care not how ſoon it comes, yet they will be glad to have it after Death, rather than not at all. And (Biſhop *Wilkins* ſaith) The more wiſe and vertuous any man is, the more care will he take to tranſmit a grateful Memory of himſelf to future times, that he be well ſpoken of, that his Name may be as a precious Ointment, leaving a Perfume behind it; that men may riſe up at the mention of it, and call him bleſſed. Nor (ſaith he) can any man deſpiſe Honour; but he that doth either deſpair of it, or reſolve againſt doing any thing that may deſerve it. And certainly (ſaith the Arch-Biſhop) he that hath no regard to his Fame, is loſt to all purpoſes of vertue and goodneſs. When a man is once come to this, not to care what others ſay of him; the next ſtep is to have no care what he himſelf does. *Quod Conſcientia eſt apud Deum, id fama eſt apud homines: What conſcience is in reſpect of God, that fame is in reſpect of men.* Next to a good Conſcience, a clear Reputation ought to be to every man the deareſt thing in the world.

You'll ſay, What is Honour?

It is very well defined by the * Biſhop of *Cheſter*, often mentioned, to be, The

* *Dr. Wilkins.*

eſteem

eſteem and good opinion men have concerning the perſon or actions of another, together with ſuch external Expreſſions of reſpect as are ſuitable thereunto.

Now this ſo valuable a good is the peculiar reward of vertue and piety, 1 *Sam.* 2. 30. *Them that honour me, I will honour, and them that deſpiſe me, ſhall be lightly eſteemed*, Prov. 4. 8, 9. *Solomon* ſaith of Wiſdom, that is the fear of God, *Exalt her, and ſhe ſhall promote thee, and bring thee to honour. She ſhall give to thy head an ornament of grace, and a crown of glory*, Prov. 10. 7. *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot*, Prov. 3. 35. *The wiſe ſhall inherit glory. But ſhame ſhall be the promotion of fools.* Piety and Vertue command a reſpect from all ſorts of men. Good men hold themſelves obliged to give it, by the Command of God, and the excellency of the thing, it being a gift of God; and wicked men though they may deny that outward reſpect that is due to good and righteous perſons; yet even theſe cannot but have an inward veneration for Goodneſs and Religion. It is very remarkable, that even the rude and licentious Vulgar at *Rome* had ſuch a reverence of the Perſon of *Cato*, that though ſuch lewdneſs was permitted by the Law in the Feſtival of *Flora*,

Flora, yet ſo long as he was preſent in the Theatre, they could not go on with their obſcene ſports, nor have the confidence to demand thoſe: *Florales joci nudandarum meretricum*, as *Seneca* calls them. The wicked indeed hate the righteous, becauſe his life is a reproof to them, and gives them ſome check in their vicious courſes, taking from them their great excuſe of the impoſſibility of God's Commandments; and demonſtrating, that through the aſſiſtance of Divine Grace, which is always granted to them who do what in them lies, and pray for it; it is poſſible to obey them to ſuch a degree as will be accepted by God: Wicked men though they hate vertue in the Subject, yet ſimply and abſtractly they acknowledge it to be good; though in their practice they prefer Vice before Vertue; yet never any arrived to that degree of ſottiſhneſs, as to ſay, it was better than Vertue: For example; better to be a glutton, and a drunkard than a temperate perſon; to cheat and defraud, than to be juſt and righteous in our dealings: And therefore, though they hate and perſecute men for being religious, yet they diſguiſe the Subject of their hatred, pretending it to be Hypocriſie, Hereſie, Superſtition, or the like, that they hate them for. Whence it

it appears, that they are ſelf-condemned perſons. *Seneca* in his Fourth Book, *De Beneficiis*, cap. 17. hath much to this purpoſe, *Adeò gratioſa eſt virtus* (ſaith he) *ut inſitum etiam malis ſit probare meliora:* Virtue is ſo gracious, that it is naturally ingrafted even in bad men to approve that which is good. And again, *Nec quiſquam tantum à naturali lege deſcivit & hominem exuit, ut animi cauſâ malus ſit.* Neither hath any man ſo far degenerated from the natural Law, and put off man, as to be wicked for his minds ſake, or only becauſe it is his pleaſure to be ſo. And again, *Maximum hoc habemus à natura meritum, quod virtus in omnium animos lumen ſuum permittit, etiam qui non ſequuntur, illam vident:* Nature hath herein deſerved exceeding well of us, That Vertue ſends its light into all mens minds, even they that do not follow it, yet ſee it.

Againſt what is generally ſaid, That there is nothing truly honourable but Vertue, it may be objected, that Learning and Knowledge is honourable, and yet it is not always accompanied with Vertue, there being ſome learned men vicious, as St. *Auguſtin* alſo ſuppoſes in that Saying, *Quid prodeſt eſſe peritum & perituruṁ?* I anſwer, That the acquiſition of Learning

ing and Knowledge is by ſomething vertuous and commendable, *viz.* Labour and Induſtry in a Calling; nay, Knowledge it ſelf being that which all men naturally deſire, and being ſome participation of a Divine Perfection, *viz.* Omniſcience; and being that which diſtinguiſhes us from, and advances us above brute Beaſts, and makes us capable of vertue and happineſs, a higher degree of it, exalting our Faculties, enabling us to act in a larger Sphere, and to do more good, muſt be acknowledged to be an excellent quality, and to merit ſome honour and reſpect; and all men generally think ſo, and give it accordingly.

That it doth ſo, appears further from the contrary, that is, Ignorance and Folly, which is among all men very diſhonourable and reproachful; inſomuch, that men abhor nothing more than the imputation of Folly; eſteeming it a greater diſgrace to be accounted Fools, than to be accounted vicious; though indeed wicked men be the greateſt Fools, and on the contrary, godly men the only wiſe men.

Here I cannot but wonder, that there ſhould be ſuch an unſatiable thirſt after Honour, implanted in the nature of man: Why men ſhould be ſo jealous of loſing the

the reputation of any new Invention; ſo troubled and diſturbed at having any of their Obſervations or Diſcoveries, though by themſelves communicated to others, publiſhed without an honourable mention of them; ſo netled at the diſcovery of any miſtake in their Writings, though but Gramatical; and being upbraided with it, why they ſhould be willing to accept of falſe honour and undue praiſes: Why they ſhould think it a great matter to be praiſed by ignorant perſons, and incompetent Judges for ſuch Abilities and Gifts, as they are not conſcious to themſelves of; Doth praiſe add any thing to them of real good beſides conceit?

I cannot conceive any other reaſon than what I intimated before, that it might be a powerful ſpur to incite them to the practice and exerciſe of religious and vertuous Actions; If it be objected that men are as jealous of their Reputation in point of Knowledge, as they are in point of Vertue; I anſwer, It is an error, and a fault, and they ought not to be ſo; though for the reaſons before alledged, I deny not Knowledge to be an excellent quality, which enlarges and advances the Underſtanding, and renders a man capable of greater Employments, and doing more good than others

others of inferior Abilities and improvements.

And further, that it is not Vertue alone to which Honour is due; as appears in that we are commanded to honour Parents, Magiſtrates, Miniſters in general, as ſuch, without any reſtriction or exception of thoſe that are vicious. It is enough that they have an Authority derived from God, and a kind of Divine Impreſs and Character upon them, to make them venerable.

CHAP. X.

Of Friends.

Sixthly, FRiends are no ſmall comfort and addition to our Happineſs or Well-being in this World: Scarce any outward Bleſſing ſo deſirable, uſeful, and beneficial as Friendſhip. *Cicero* ſaith, *Non aquâ non igni pluribus in locis utimur quàm amicitiâ*: We have not more frequent uſe of Fire and Water, than we have of Friendſhip. Nothing ſo agreeable to Nature as it, (ſaith the ſame Author) nothing ſo convenient either for Proſperity, or Adverſity; Nothing more pleaſant and delightful than the ſincere

love and affection of a Faithful Friend, and a reciprocal love of him; nothing more acceptable than his Society and Converſe.

But beſides the pleaſure and delight which Friendſhip affords us, we reap many and great Benefits from it. As,

1. *Faithful Counſel* and Advice, which is of great moment in any doubtful Matter; it being true, *Plus vident oculi quàm oculus*: Many Eyes ſee more than one: Or any Matter of weighty concernment, wherein it is not ſafe to truſt to our own Judgments, *Prov.* 27. 9. *Ointment and perfume rejice the heart; ſo doth the ſweetneſs of a man's friend by hearty counſel.* How great comfort muſt it needs be to have one whom we may ſecurely unboſom our ſelves to, and truſt with a Secret? to whom we may open our Griefs? diſburthen our Minds, and ſo find eaſe and relief?

2. *Seaſonable Reproof:* This (ſaith the Author of the *Whole Duty of Man*) is of all others the moſt peculiar Duty of a Friend. I might add, the greateſt benefit he can beſtow upon his Friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe

thoſe that undertake that Work, had need have a great prepoſſeſſion of their Hearts to make them patient of it. Of the abſurdity and unreaſonableneſs of this unwillingneſs to be reproved, *Cicero* ſaith very well, *Atque illud abſurdum eſt, quod ii qui monentur, eam moleſtiam quam debent capere non capiunt, eam capiunt quâ debent carere. Peccaſſe enim ſe non anguntur, objurgari moleſtè ferunt: quod contra oportebat, delicto dolere, objurgatione gaudere.* It is abſurd, that they which are admoniſhed receive not thence the trouble which they ought to have, but that which they ought to want. For they are not ſorry that they have ſinned, but they take it ill that they are reproved. Whereas on the contrary they ought to grieve for their Offence, but rejoice for their Reproof.

3. *Condolence* and *Conſolation* in any Adverſity, Affliction, or Suffering; as Sickneſs, the Death of any near Relation or Friend, loſs of Worldly Goods by Fire, Shipwrack, Innundation, Invaſion of Enemies, or the like. He that condoles with his Friend in ſuch Accidents, doth as it were bear part of his Burthen, and by conſolatory Conſiderations ſtrengthens his Spirit, and enables him to ſupport it. And there is great need of

this to ſome Natures, which otherwiſe are in danger to be oppreſſed and overwhelmed with Grief, and even diſtracted by ſuch Calamities.

4. *Relief* and *Supply* of Want in caſe of Poverty and Neceſſity; a true Friend as well as a Brother is *born for adverſity*, and will rather rejoice in contributing liberally to the ſupport of his Friend, than deſert him, or deny his aſſiſtance. In this caſe Friends may be a ſnare to us, tempting us to put our confidence in Man rather than God, and to think our Security greater in the multitude of friends, than the providence and protection of God.

5. *Prayers* to God for us, recommending us to him for all Bleſſings, both Spiritual and Temporal.

Now all true Friendſhip is grounded upon Vertue: *Virtus amicitiam & gignit & continet, nec ſine virtute Amicitia ullo pacto eſſe poteſt*, Cic. *de Amicitia.* Virtue doth both beget and maintain friendſhip; nor can there poſſibly be any friendſhip without Vertue. True friends are ſuch as ſincerely deſire and endeavour each others real good, both ſpiritual and temporal; but ſuch friendſhip cannot be contracted and continued but only between

tween perſons truly religious, that love and fear God. We cannot expect fidelity and the benefits before recited from any but thoſe who are ſo qualified: And thoſe that are ſo, their friendſhip is courted by all Men, and who ſo happy as they that can get an intereſt in it!

CHAP. XI.

Of the Happineſs of the Inward Man.

I Proceed now to treat of the Happineſs of the *Inner Man*, the Soul or Spirit, and that conſiſts in the *love* of *God*, and of our *Neighbour*; whatever makes the Soul happy, muſt be ſuitable and agreeable to the Nature of it. Now the Soul is a ſpiritual ſubſtance, and therefore its Objective Happineſs muſt be ſo too. The Soul is immortal, and therefore the Object which makes it happy muſt be of eternal duration. The Deſires of the Soul are very vaſt and extenſive; nay, infinite; and therefore not to be ſatisfied but by an Infinite Good.

From the Love of God flows an univerſal Obedience to all his holy Commandments, *John* 14. 23. *If a man love me, he will keep my words.* It is the nature

of love to deſire and endeavour to pleaſe and gratifie the Party beloved: And therefore he that loves God will labour to pleaſe him, by doing thoſe things that are acceptable to him, and right in his ſight. The Love of God will add Wings to his Soul, and conſtrain him to run the ways of his Commandments, which will no longer ſeem grievous or burthenſome to him, but pleaſant and delightful; yea, eligible, were they propoſed to his choice in competition with the ſhort and unſatisfactory Pleaſures of Sin.

Now Holineſs of Life, and Obedience to the Commandments of God, hath the promiſes of all good things both for the Soul and Body; for this Life, and a better, *Pſal.* 84. 11. *He will give grace and glory, and no good thing will he withhold from them that live uprightly.* Pſal. 34. 10. *They that fear the Lord ſhall not want any good thing.* Rom. 8. 28. *We know that all things work together for good to them that love God.* 1 Tim. 4. 8. *Godlineſs is profitable to all things, having the promiſes of the Life, that now is, and of that which is to come.*

Moreover thoſe that love God, cannot but be happy, becauſe they that love him, ſhall be beloved of him, both of the Father, and of the Son, *John* 14. 21.

He

He that loveth me, ſhall be beloved of my Father, and I will love him, and manifeſt my ſelf to him. And again, *v.* 25. *If a man love me, my Father will love him, and we will come to him, and make our abode with him.* God is the fountain of Happineſs; whatever good is in the Creature, it came from him, and is but a Beam of his Light: Whatever is in the Creature in a limited, reſtrained, imperfect manner, is in him without limitation, without reſtriction, without imperfection. He both can and will make them whom he loves as happy as they are capable of being. God is the only Object that deſerves the higheſt degree of our Love, and he requires it: And therefore it is as well againſt our Duty as our Intereſt to deny it.

As for the Love of our Neighbour, that is commanded us by God, *Levit.* 19. 18. *Thou ſhalt love thy neighbour as thy ſelf*, repeated *Matt.* 22. 9. 1 *John* 4, 21. *And this Commandment have we from him, that he who loveth God, love his Brother alſo.* From this immediately flows the performance of the Duties of the Second Table. That great Rule of doing to others as we would they ſhould do to us in like caſe; and the contrary of not doing to others that we would not ſhould be

done to us, are neceſſary conſequences of loving our Neighbour as our ſelves. If we loved him as our ſelves, we would wiſh him as much good, and do him as much good as we do to our ſelves. We would willingly that other Men ſhould do their Duties to us, ſhew us all kindneſs, and be helpful and beneficial to us in all our Wants and Neceſſities; and why? becauſe we love our ſelves. Had we the ſame love to them, it would have the ſame effects. We would do the ſame good to them, that we deſire from them. To inſtance in the particular Commands:

Children, Subjects and Inferiors would yield to their Parents, Magiſtrates and Superiors, all that Honour, Reverence and Obedience, which themſelves would expect and deſire from their Inferiors, were they in the ſame Relations and Circumſtances.

No Man would willingly have his own Body killed, or wounded, or any way tormented and put to pain; becauſe no Man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, as the * Apoſtle ſpeaks. Did he then love his Neighbour as himſelf, he would be ſo far from injuring him in that kind, that he would not ſuffer others to do ſo, if he could help it.

* *Eph.* 5. 29.

Every

Every Man is jealous of the Loyalty of his Wife, and impatient of having his Encloſure invaded, and made common, becauſe he ſets a high value on her Love and Fidelity, and looks upon it as a great diſhonour, as well as an injury done him, to be robbed of it. Think we then he would offer ſuch an abuſe and wrong to his Neighbour, did he love him as himſelf, and were as tender of his Reputation as his own.

Did Men love their Neighbours as themſelves, there would be no need of Locks and Bars to ſecure their Goods from rapine and ſurreptions by Thieves and Robbers, becauſe there would be no ſuch; ſo that every Man might lie down ſecurely, and there would be none to make him afraid: Love is ſo far from invading another's right, that it is liberal and communicative, and willing rather to part with its own.

The like, if it were needful, might eaſily be ſhewn in the reſt of the Commandments relating to our Neighbour.

It remains now that we ſpeak of the Effects and Conſequents of a Holy Life upon the Soul or Inward Man.

They are,

I. The

I. The regulating and exalting of our Faculties, and inabling them for their proper Functions.

II. The Peace, Tranquillity and Joy attendant to, and conſequent thereupon.

1*ſt*. As for the regulating and exalting of our Faculties, they are, 1. The *Underſtanding*. 2. The *Will*. 3. The *Affections*.

1. The *Underſtanding*: As Sin and Vice doth ſtupifie and blind it, and diſable it to judge aright; ſo the Commandments of God when obeyed do enlighten it, and enable it to diſcern and approve things that are excellent, *Pſalm* 119. 98. *Thou through thy Commandments haſt made me wiſer than mine enemies; for they are ever with me*, v. 99. *I have more underſtanding than all my teachers; for thy teſtimonies are my meditation*. v. 100. *I underſtand more than the ancients, becauſe I keep thy precepts*. Pſalm 111. 10. *A good underſtanding have all they that do his Commandments*.

2. The *Will*: The Perfection whereof conſiſts in a perfect reſignation to the Will of God, and true liberty; that is, freedom from the Bondage of Sin and Cor-

Corruption, from the ſlavery of Satan, from the dominion of every vile Affection.

Wicked Men are real Slaves and Vaſſals to their Luſts: This the very Heathen acknowledged; as *Cicero* and *Horace*, *Juvenal*, *Perſius*, and others.

From this Bondage the Son of God delivers us, *John* 8. 34. Our Saviour ſaith, *Whoſoever committeth ſin is the ſervant of ſin.* And v. 36. *If the ſon therefore ſhall make you free, ye ſhall be free indeed.*

3. The *Affections* or *Paſſions*: The Law of God requires and commands us to moderate and rule them, to place them upon their proper Objects, and to keep them within their due bounds; and good reaſon there is we ſhould hold a ſtrict hand over them: *Animum rege, qui niſi paret Imperat.* If they be given way to, and the Bridle let looſe, they become the great diſturbers of Mens peace, quiet, and tranquillity; Anger, Hatred, Envy, *&c.* What ſtorms and tumults do they raiſe in the Breaſt? what miſchievous imaginations do they excite? what plotting, and counterplotting of revenge? breaking out many times into railings, revilings, opprobrious Language, bitter Curſes and Execrations; they toſs the Mind to and fro, as contrary Winds do the Sea, cauſing

cauſing it to caſt up Mire and Dirt. On the contrary; where the Paſſions are duely governed and moderated, kept within their proper bounds and channels, the Soul is calm and ſerene, and fit for any Employment or Exerciſe Civil or Religious.

2*dly*. The Happineſs of the Inward Man conſiſts in that peace, joy and tranquillity that is attendant upon, or conſequent to our obedience to God's Commands.

1. *Pleaſure* and *Delight* attends the performance of our Duties. Vertuous and Pious Actions are agreeable to the Nature and Inclinations of good Men: It is as grateful and pleaſing to a good Man to do good, as to an hungry Man to eat, or a thirſty Man to drink. It is as great a ſatisfaction to his Rational Inclinations, as thoſe other are to the ſenſual Appetites. Nothing can be more delightful and welcome to a generous Mind, than an opportunity of ſhewing it ſelf grateful, to Parents, Friends and Benefactors, and making ample returns to thoſe by whom he hath been obliged for the favours received: Nothing more acceptable than to be employed in worthy Actions,

ons, eſpecially ſuch as tend to promote publick good, the peace and proſperity of our Country, or Mankind in general. The Heathen Poet could ſay,

Dulce & decorum eſt pro Patria mori.

It is a ſweet and comely thing even to die for ones Countrey: Which yet I ſuppoſe is too high a flight or pitch of Charity for a Heathen to attain to; and that there muſt be ſomething of glory to carry them ſo far. To overcome Evil with Good, and return Kindneſſes inſtead of Injuries, thereby melting the Hearts of our Enemies, and making them our Friends, is certainly a more pleaſant thing, and much more for our peace and eaſe, than revenging our ſelves of them. To return good for evil is a Godlike quality; our Saviour commanding *us to love our enemies, and to do good to them that hate us, &c.* to engage us thereto, propoſes God's Example; who cauſes *his ſun to ſhine on the evil, and on the good; and ſendeth rain on the juſt, and on the unjuſt.* Who is kind unto the unthankful and the evil. *Cicero* in his Gratulatory Oration to *Cæſar* for *M. Marcellus*, makes him that forgives Enemies, and reſtores them to their former Dignities, like to God: *Non ego il-*

lum

lum ſummis viris comparo, ſed Deo ſimilem judico.

2. *Peace* and *joy*, and confidence towards God is a neceſſary conſequent of Obedience to his Commandments, 1 Joh. 3. 21. *If our hearts condemn us not, then have we confidence towards God; and whatſoever we ask, we receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight.* Delight and Pleaſure, and ſatisfaction of Mind, inward Peace and Tranquility naturally follow Religious Actions: When a man hath done his Duty, and ſpent his time well, he can reflect upon his doings with comfort; he is not afraid to review his Life paſt, and call himſelf to an account for what he hath done; *Res ſevera eſt verum gaudium*, ſaith *Seneca: Unde ſit interrogas? dicam; ex bona conſcientia, ex honeſtis conſiliis, ex rectis actionibus: True joy is a ſevere thing: Do you ask whence it comes? I'll tell you; From a good Conſcience, from honeſt Counſels, from juſt Actions.* A good Conſcience is ſaid to be a continual Feaſt: The Poet reſembles it to a Brazen Wall, which ſecures the Soul from all inward Trouble and Diſquiet, Fear and Terror.

—*Hic*

——Hic murus ah neus eſto,
Nil conſcire ſibi, nullâ palleſcere culpâ.

I ſhall conclude this Particular with the Words of Dr. *Wilkins*, Biſhop of *Cheſter*, The moſt rational, ſolid, ſublime, compleat, durable Delights of all others do flow from the Conſcience of well-doing. 'Tis a chief part this, of that Heaven we enjoy upon Earth; and it is a principal part of that Happineſs which we hope to enjoy in Heaven; next to the Beatifical Viſion and Fruition of God, is the Happineſs of a good Conſcience, and next to that, the Society of Saints and Angels. *Solomon* ſaith of Wiſdom, that is the fear of God, *Her ways are ways of pleaſantneſs, and all her paths are peace*, Prov. 3. 17. Peace internal, Peace external, Peace eternal: Peace with our ſelves; Peace with Men; Peace with God; as I have hear'd a Reverend Divine diſtinguiſh it.

On the other ſide, no Man can be happy that keeps not a good Conſcience: But without Holineſs of Life, and Obedience to God's Commandments, a good Conſcience cannot be kept, *Eſay* 57. 21. *There is no peace to the wicked ſaith my God.* Guilt is an obligation to Puniſhment; but

but an obligation to Puniſhment infers an expectation of it; and whoſoever expects it doth really ſuffer it: as *Seneca* excellently, *Dat pœnas quiſquis expectat; quiſquis autem meruit expectat: That man doth really ſuffer puniſhment, who expects it: But whoſoever hath deſerved it, expects it.* Were it not for diverſion, and non-attendance to his Condition, a wicked man would carry a continual Hell in his Breaſt; there is therefore (as I have noted elſewhere) but a thought's diſtance between him and Hell: His only ſecurity is in being a ſtranger to himſelf. This, (one would think) ſhould be the moſt powerful curb imaginable to reſtrain men from ſin, and the moſt effectual Perſuaſive in the World to a Holy life; That thoſe that live in Sin cannot think upon their Condition without fear and diſquiet; eſpecially thoſe who are guilty of ſecret Crimes, who are liable to thoſe more ſevere Laſhes, and affrighting Rebukes of Conſcience. Theſe Men are not able to hear ſuch Sins reproved without bluſhing and confuſion, and inward trouble of Mind;

——*Rubet Auditor cui frigida mens eſt*
Criminibus, tacitâ ſudant præcordia culpâ.

—*He*

——He whoſe Spirits feel
Cold guilt, his Crimes laid open,
Bluſhing hears
His conſcious Intrails ſweat.

Nay, ſometimes they are in ſuch diſtreſs, as to be a burthen to themſelve, as holy *Job* * ſpeaks, and weary of their very Beings, ſo as to chuſe Strangling rather than Life; or elſe to be their own delators, and publiſh their guilt. God hath implanted in our Natures (as I noted before) an averſation from, and diſlike of Sin: The Reaſon of Man cannot be reconciled to it, but muſt needs diſapprove and condemn it. We know (as the Apoſtle ſpeaks, *Rom.* 7.) that the Law and Commandment of God is holy, and juſt, and good; and therefore he that lives in Sin, is a ſelf-condemned perſon, and can have no inward peace. You will object, *Conſuetudo peccandi tollit ſenſum peccati:* The Cuſtom of ſinning takes away the ſenſe of Sin: And ſome men have their Conſciences cauterized, being paſt feeling, and go on ſecurely in their vicious Courſes without check or remorſe. I anſwer, That ſuch men indeed, who long reſiſt the Grace of God, he is pleaſed at laſt to withdraw it from them, and give

* Job 7. 20.

them up to a reprobate Mind, to do things not convenient; yet is not their condition the better for this: But this ſenſeleſneſs or ſtupidity is a more dangerous and incurable Diſeaſe, anſwering to a Lethargy, or Apoplexy in the Body.

Neither yet doth the Troubles of Mind ariſing from an evil Conſcience, determine in Death, but continue for ever. This is that Worm which dieth not; a ſad reflection upon our own deſperate madneſs and folly in leading ſuch wicked Lives, as have brought this Miſery upon us; and a perpetual indignation againſt, and condemnation of our ſelves.

I have often wondred that the very Heathen, who had no clear Revelation of a future Eſtate after this Life ended, nor any more than an ancient Tradition of Rewards and Puniſhments then to be received or ſuffered, accordingly as Men had lived vertuous or wicked Lives ſhould be ſo terrified with a ſenſe of guilt; and that the conſciouſneſs of ſecret Crimes ſhould be ſo grievous and inſupportable to them, arming their Minds againſt themſelves, and making them their own Tormentors, as the Poet expreſſes it,

—*Quo;*

——*Quos diri conſcia facti*
Mens habet attonitos, & ſurdo verbere cœdit,
Occultum quatiente animo tortore flagellum.

I cannot but think that this great terrour and anxiety of Mind attending the conſciouſneſs of any heinous ſin, is more than the effect of an expectation of puniſhment, grounded only upon an ancient Tradition; but that the ſenſe of a connexion between Sin and Puniſhment is deeply imprinted upon the Soul of Man, by the Finger of God; and is one great Argument of the exiſtence of a Deity.

Againſt what we have ſaid concerning the Happineſs that attends the godly in this preſent State, it may be objected: Is it not ſaid in Scripture, *Pſal.* 34. 19. *Many are the afflictions of the righteous.* And do we not read in the *Hebrews*, Chap. 11. 37. of ſome who *had trial of bonds and impriſonments, who were ſtoned, ſawn in ſunder, tempted, ſlain with the ſword, wandred about in Sheeps skins and Goats-skins, being deſtitute, afflicted, tormented, of whom the world was not worthy.* And doth not the Apoſtle ſay, 1 *Cor.* 15. 19. *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* And

2 Tim. 3. 12. *All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.*

To all this I anſwer, That we ſpeak according to the natural and uſual courſe of things. But there are ſome exceptions from general Rules, peculiar and exempt Caſes; ſome righteous perſons, whom for weighty and wiſe Reaſons God is pleaſed to permit to be exerciſed with great and ſore Afflictions and Diſtreſſes; either perhaps to manifeſt his own Power in ſupporting them; or to ſet them forth as illuſtrious Examples of Fortitude, Faith and Patience. Did not righteous Men ſometimes conflict with adverſity and Miſery, there would be no uſe of ſuch a Grace as Patience; nay, it could not be known that there were any ſuch; or, to enhance their future reward. The Martyrs who ſeal the Truth with their Blood, ſhall in the judgment of Divines, be advanced to a higher degree of Glory than ordinary Chriſtians, and be crowned with *Aureolæ* ſuitable to their deſerts.

But thoſe two latter places of the Apoſtle are to be underſtood of the Primitive Times of Chriſtianity, when all the Powers of the World were Heathen; when God was pleaſed to make uſe of the Sufferings of the Profeſſors of it to propagate the

the Goſpel, after a ſtrange and wonderful manner: So that *Sanguis Martyrum* was ſaid to be *Semen Eccleſiæ*, the Blood of Martyrs, the Seed of the Church. But now ſince the publick reception and acknowledgment of the Truth: Since *Kings have become nurſing Fathers, and Queens nurſing Mothers* to the Church: The caſe is altered, and Religion inſtead of expoſing its Profeſſors to Sufferings, doth rather promote their Worldly Intereſt.

Thoſe Afflictions which God is pleaſed to lay upon his Children and Servants as fatherly Corrections for their Miſcarriages, ſerving as Phyſick to purge out the Reliques of Corruption, and to embitter Sin to them, and quicken them to the performance of their Duty; are no prejudice to our Aſſertion, becauſe we bring them upon our ſelves by our own default; and 'tis not holineſs of Life, but the want of it, and neglect of our Duties, which is always the procuring, and often the productive cauſe of them. For *God doth not willingly afflict nor grieve the Children of men*, Lament. 3. 33. Here we may note the great imperfection of the Love of God even in the beſt Men, Afflictions being oftentimes a more powerful Curb to reſtrain them from the com-

miſſion of Sin; and a more effectual Spur to quicken them to Duty, than the Love of God; as we ſee in *David*, the Man after God's own heart, *Pſalm* 119. 67.

CHAP. XII.

Of the Happineſs of the Future Eſtate, or Of Eternal Life.

IT remains that we ſay ſomething concerning the Happineſs of the Future Eſtate after this Life is ended.

The Happineſs of this Eſtate is called *Eternal Life*, and conſiſts in the Knowledge and Love of God, and his Son Jeſus Chriſt our Lord, and the joy and delectation that neceſſarily reſults therefrom, John 22. 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* That is, know thee to be their God, know thee ſo as to love thee. Knowledge alone is not ſufficient to make us happy; the lapſed Angels know the Excellencies and Perfections of the Divine Nature, but yet they are never the more happy for that Knowledge, becauſe they have no intereſt in God, nor are like to reap any benefit or advantage by what they know of

of him. So in Men here in this World, Vertue and Knowledge may be ſeparated: A knowing Man may be a vicious Man, and conſequently unhappy. Again, Knowledge of the Myſteries of Nature, and the Works of God, though there be in Man an eager thirſt after it, and ſome pleaſure in obtaining it, yet if it terminates only in Knowledge, and be directed to no further end, it doth not contribute much to our Happineſs. It is a known ſaying, *Scire tuum nihil eſt niſi te ſcire hoc ſciat alter*; and truly I am apt to think there may be ſomething of truth in it. Thoſe Men that exerciſe their Wits in curious Mathematical Speculations, could they be aſſured that their Inventions and Diſcoveries ſhould never come to the knowledge of any Creature but themſelves, I doubt whether the pleaſure of the Invention, would in their own eſteem compenſate the labor and toil of the Inquiſition. But yet even in this State thus much may be ſaid in commendation of Knowledge; that it doth advance and enlarge the Underſtanding, and render the Soul capable of a greater degree of Happineſs, as I have ſaid before.

But in the World to come the Viſion of God cannot be ſeparated from his Love. Such a knowledge of God will transform

the bleſſed Souls to whom it ſhall be communicated into his holy Image; *We ſhall be like him* (ſaith the Apoſtle) *for we ſhall ſee him as he is.* None ſhall be admitted to this ſight, but thoſe that are pure in heart; *Without holineſs no man ſhall ſee God.* And to theſe the clear underſtanding of all the Works of God, both of Creation and Providence, will ſtir up the moſt exalted Affections of Admiration, Love, and Joy.

But I ſhall not proceed further in my own Words to deſcribe the Happineſs of a future Eſtate, or Eternal Life, becauſe I find it ſo fully and clearly done by the Right Reverend Dr. *Patrick*, now Lord Biſhop of *Ely*, in his Treatiſe of *The Witneſſes to Chriſtianity*, Part 2d. that I have nothing material to add to it. Therefore I ſhall tranſcribe thence what he hath concerning the *Love of God*; for the reſt referring the Reader to the Book it ſelf.

And if (ſaith he) the Nature of this Life be further examined, you will find the *Mind* [of which he had ſpoken before] is not the only Faculty that ſhall be gratified, but the *Will* ſhall conceive a Love as great as the Knowledge of which I have diſcourſed. For as God is the higheſt Object of the Underſtanding, being

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ing the prime *Truth*, ſo he is the chiefeſt Object of the Will, being the firſt and beſt *Good*. And therefore as the Underſtanding then ſhall moſt clearly know him, ſo the *Will* in like manner ſhall moſt ardently love him, and find perfect ſatisfaction in that *Love*. There is a neceſſary connexion between theſe things, and it cannot be otherwiſe, but that from the beſt Good clearly known, there will flow the greateſt Love, drawing along with it the greateſt delight, and the moſt perfect repoſe. And therefore to ſee God contains in its Notion both Love and Delectation, with Reſt and Satisfaction. Love naturally flows from thence, as from its Fountain; and the other naturally flow from Love, which is the higheſt Act of that Faculty which we call the *Will*, as knowing and contemplating is of the *Underſtanding*. Deſire indeed is the firſt motion of it, when any thing is apprehended to be good for us: but that will there be quenched in poſſeſſion and enjoyment, and no more of it can be conceived to remain than a longing for the continuance and increaſe of this Happineſs, which yet will be ſo certain, that we ſhall be rather confident than deſirous.

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The Will therefore having ſuch a glorious Object always before it, will be wholly employed in Love, and ſpend it ſelf without any decay in flames of affection towards this univerſal Good, which ſhines ſo fairly and brightly in its Eyes. It will apply it ſelf to the enjoyment of it, with as great a vehemency as it can; and laying its Mouth (as St. *Auguſtin* teaches me to ſpeak) to the Spring of all Happineſs, do more than taſte the ſweetneſs of it: We may expect to have it fill'd with thoſe delicious Pleaſures which we know attend on Love, and which in that State will be proportionable to the greatneſs of the good that is embraced, and to the ſtrength and ardency of the embracement.

And whereas, here in this World, Men are apt to love beyond all reaſon, whereby their Love becomes adulterate, and is mix'd with ſo many diſcontents, that it proves but a bitter ſweet; there our Underſtanding will be in its full growth, and higheſt pitch; ſo that as nothing which is reaſonable ſhall be omitted to be done; nothing likewiſe ſhall be done that is unreaſonable: This Love will be grounded upon the cleareſt Judgment; this Flame kindled by the pureſt Light; ſo that there ſhall be no trouble

or

or diſquiet in it, but perfect reſt and peace.

And whereas in this World, Mens Affections flow to things that are not near ſo big as themſelves (*i. e.* as their own Deſires) and ſo they languiſh, and faint, and fall ſick; even in the enjoyment of the beſt good it affords, becauſe they find it is not a ſupply proportionable to their want, or to their expectation: There will be no ſuch emptineſs, or want of ſatisfaction in thoſe Cœleſtial Enjoyments; becauſe we ſhall embrace not only our proper good, but that which is commenſurate to our deſires, and beyond our hopes: Our Affections will not fall then upon that which cannot ſuſtain the whole weight of them; but feeling themſelves born up to the greateſt height of Love, by a good ſo full, that it will leave no room for complaint or uneaſineſs, they will enjoy the moſt ſolid reſt and ſatisfaction.

Do but conceive them in your Minds, what a pleaſure it is, here in this Life, to love, and to be beloved; and you will have ſome notion whereby to take a meaſure of the *Life* we are ſpeaking of, which will conſiſt in ſuch mutual Love, and delightful correſpondencies. And they who have neither Father nor Mother, Wife

Wife nor Children, near Kindred, nor Relations, whereon to place their Affection, let them conſider, if they have but a ſingular Friend, what the pleaſure is that two perſons, who ſincerely and purely love, take in the ſweet Company and Converſation of each other. Or if I muſt ſuppoſe any Man to be ſo unkind, and ſo unhappy, as to have no love for any body but his own ſelf, let him think what contentment he hath, and how he is pleaſed, if he can arrive any thing near to a quiet enjoyment of his dear ſelf. And ſuch a delightful ſtate may be a ſmall Image of Heaven, where holy Souls will love God with a far greater flame than ever they did (or ſhall then) love themſelves; becauſe he will appear infinitely more lovely, and to bear alſo a far greater love to them, than it is poſſible for them to do to themſelves.

Now none can tell how tranſporting it will be to a good Soul, when it feels it ſelf the beloved of God, as well as full of love to him; becauſe we cannot think how great the Love of the Almighty is, unleſs we could know how great he is himſelf. This is a thing that cannot fail to have a ſtrange power over our affections, and to maſter them; ſo that we ſhall be quite taken out of our ſelves, for we

we all extremely love to be beloved.

If any Neighbour ſhews us an unexpected and undeſerved Kindneſs, we are apt to think he is the beſt perſon in the World: And the pooreſt Wretch in the World, if we ſee in him the undoubted ſigns of an hearty love to us, we cannot chuſe but requite it with ſome expreſſions of kindneſs back again; nay if a Dog, or ſuch a dumb Creature do but fawn upon us, or delight in our Company, and with a great deal of obſervance follow us whereſoever we go, we cannot but be ſo far pleaſed with this inclination towards us, as to make much of it, and to be troubled to ſee any harm befall it, and to love to ſee it play, and be well pleaſed. Judge then what a pleaſure it will be to pious Souls to find themſelves beloved of him, who hath put theſe kind Reſentments into our Natures. To what an height will the ſweet breathings of his Love blow up the Flames of theirs? Into what Extaſies will they fall, when they feel by the happy fruits what an exceeding great affection their heavenly Father bears to them? It is above our preſent thoughts to apprehend the Joy that will then overflow them: But we may conceive a little of it, if we remember, that *God is love*, and that

that by our Love *he will be in us*, and by his Love we ſhall be in him.

He proceeds to ſpeak of the love of Saints and Angels: The pleaſure, joy, and delectation that naturally and neceſſarily flows from this knowledge and love of God, the Happineſs which the Body ſhall be exalted to, and the eternal duration of all theſe.

This Eternal Life our Bleſſed Saviour hath brought to light through the Goſpel, and hath promiſed it to all thoſe *who by patient continuance in well doing ſeek for glory, and honour, and immortality*, Rom. 2. 7. 1 John 2. 25. *And this is the promiſe that he hath promiſed, even eternal life.*

Some perchance may ſay, The great diſproportion that is between the Services and Rewards makes this Promiſe of Eternal Life difficult to be believed: For who can think that God ſhould recompence our poor and imperfect Duties and Services, performed for a very ſhort time, with ſuch an immenſe and eternal weight of Glory and Happineſs?

To this I anſwer; That though indeed it cannot conſiſt with God's Juſtice to puniſh any Creature without, or beyond its demerit, yet nothing hinders but that he may be as bountiful as he pleaſes, and

and in his Rewards exceed all the deſerts, and even expectations of his Creatures, an hundred or a thouſand fold.

Let us then admire the tranſcendent and unmerited goodneſs and love of God, in doing ſuch great things for us, as ſending his Son into the World to take our nature upon him, to ſuffer Death for our Sins, and to give us the great Promiſe of Eternal Life; and let us endeavour in ſome meaſure to anſwer this Love by ſutable Affections of the moſt ardent Love and Gratitude.

Let us alſo love the Lord Jeſus Chriſt in ſincerity, which we have all the reaſon in the World to do, conſidering the greatneſs of his Love to us, manifeſted by the great things he hath done and ſuffered for us, *John* 15. 9. *As the Father hath loved me* (ſaith our Saviour to his Diſciples) *ſo have I loved you.* And *v.* 13. he proceeds to ſay, *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my Friends*, &c. By which Words he intimates, that he was about to make the greateſt demonſtration of his Love to his Apoſtles, and to all true Believers, by laying down his Life for them. The Apoſtle *Paul* carries this yet higher, *Rom* 5. 7 8. *For ſcarce for a righteous man will one die*; *yet, peradventure*

venture for a good man ſome would even dare to die. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. This exceeds the higheſt degree of love Man ever attained to, *Epheſ.* 5. 2. *As Chriſt alſo hath loved us, and given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.* Philip. 2. 6, 7, 8. *Who being in the form of God, thought it not robbery to be equal with God; But made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of man. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs* That the Eternal Son of God, equal with his Father, ſhould ſo highly advance our Nature, as to unite it to the Divine in one Perſon, that ſo he might be qualified by the Sacrifice of himſelf to expiate our Sins, to make an atonement for us, and to reconcile us unto God: The greatneſs of this Love, together with the freeneſs and unmeritedneſs of it, there being not any the leaſt Motive on our part to invite him to it, is ſo matchleſs and ſtupendious, that it challenges the higheſt degree of reciprocal affection and gratitude *Magnes amoris amor*; Love is the Loadſtone of Love. We cannot chuſe but love them again,

again, in whom we diſcern any Expreſſions of unfeigned love to us, as I have before noted: And our love for the degree of it muſt be in ſome meaſure anſwerable to the Dignity, and to the merit of the Perſon who loveth us: For Favours done us, and Benefits beſtowed upon us, Gratitude is the moſt natural, I might ſay, neceſſary ebullition of the Mind of Man.

To this purpoſe *Seneca, Epiſt.* 81. *In hoc fidei populi credamus, Nihil eſſe grato animo honeſtius. Omnes hoc urbes, omnes etiam ex Barbaris regionibus gentes conclamabunt: In hoc bonis maliſque conveniet. Erunt qui voluptates laudent, erunt qui labores malint; erunt qui dolorem maximum malum dicant, erunt qui nè malum quidem appellent: Divitias aliquis ad ſummum bonum admittet; alius illas dicet humanæ malo vitæ repertas; nihil eſſe eo locupletius, cui quod donet Fortuna non invenit. In tanta judiciorum diverſitate, referendam bene merentibus gratiam omnes uno tibi, quod aiunt ore affirmabunt; in hoc tam diſcors turba conſentiet.*

"In this let us believe what People ge-
"nerally agree in, That there is nothing
"more honeſt and commendable than a
"grateful Mind. All Cities, all Nati-
"ons, even of Barbarous Countries; all

" both good and bad, conſent in this. " There are ſome who commend Plea- " ſures; others prefer Labours: Some " there be who ſay that pain is the great- " eſt Evil; others who will not grant it " to be any Evil at all: One will admit " Riches to be the chiefeſt good; another " affirms them to be the Miſchief of hu- " man Life; and that none can be richer " than he upon whom Fortune cannot " find any thing which ſhe may beſtow. " In ſuch a diverſity of Judgments about " other things, that thanks are to be re- " turned to thoſe who have deſerv'd well " of us, all with one Mouth affirm: In " this theſe Diſſenting Parties are all " agreed.

We are by Nature inclined to requite kindneſſes; *non docti ſed facti, non inſtituti ſed imbuti ſumus:* And if we cannot do that, to retain, at leaſt, a grateful ſenſe and memory of them, and upon all occaſions to acknowledge our obligations to ſuch Benefactors, as we are not able to recompence, to honour and love them, and to do all we can to pleaſe and gratifie them. *Ingratum ſi dixeris, omnia dixeris:* You cannot ſay worſe of a man, than that he is ungrateful; Ingratitude being an unnatural Sin. Seeing then we cannot

not requite this tranſcendent kindneſs of our Saviour's to us, nor make him any amends for that great Salvation he hath wrought for us, and thoſe ineſtimable Benefits he hath beſtowed on us, let us not be wanting to do what in us lies, to expreſs our gratitude, by acknowledging, and celebrating his goodneſs to us, and the great things he hath done for us, ſinging with the holy *Pſalmiſt*, * *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits.* And by devoting our ſelves to his Service, and doing always thoſe things which are pleaſing and acceptable to him. *Let his love conſtrain us not to live any longer to our ſelves, but unto him who hath died for us, and roſe again*, 1 Cor 5. 16. *Who hath redeemed us to God by his blood.* Revel. 5. 9. *And made us Kings and Prieſts unto our God.* Let us have a care that we do not fruſtrate the Grace of God, as to our ſelves, and render this great undertaking of our Saviour in vain to us; nay, an aggravation of our Condemnation; For *how ſhall we eſcape, if we neglect ſo great ſalvation?* As the *Apoſtle* ſpeaks, *Heb.* 2. 3.

* Pſal. 103. 1.

Let not the difficulty of obeying God's Commandments, and leading a holy life, deter or diſcourage us from endeavouring it: We know that neither Learning nor Riches, nor any thing that is excellent is to be obtained without painſtaking. Now nothing ſo excellent, ſo deſirable, ſo worthy our utmoſt endeavours as *Eternal Life*; this will abudantly recompence all our labour and travel; nay, though we were put to ſuffer Perſecution, Impriſonment, or even Death it ſelf, for Conſcience ſake and bearing witneſs to the Truth, we ſhould have no need to repent it: Our Reward ſhall be anſwerable to, nay far exceed our Work, 2 *Cor.* 4. 17. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

To ſum up all in brief: Since then 1. A Holy Life and Converſation here ſecures to us an intereſt in a Future State of Eternal Bliſs and Happineſs, Glory and Immortality in the World to come, and thereby delivers us from the fear of Death, that *King of Terrors*, as it is denominated, *Job* 18. 14 that φοβερῶν φοβερώτατον, as *Ariſtotle* calls it, *The moſt terrible of all terribles*: Which the wiſeſt Philoſophers by all their Argumentations could

could never either arm others againſt, or ſecure themſelves from the fear of; the very beſt of them, even *Socrates* himſelf, being doubtful of the immortality of the Soul; our Saviour alone having *brought life and immortality to light through the Goſpel*: Of which [Death] wicked men cannot but have a dreadful apprehenſion, becauſe of that *indignation and wrath, tribulation and anguiſh*, which is threatned againſt thoſe *who obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8. 9.

2. Since alſo it conduceth much to the well being and happineſs of the outward and inward Man in this preſent Life, as I have endeavoured to demonſtrate in this Diſcourſe.

Moreover (3.) Since this Holineſs and Obedience is even in the judgment, and by the confeſſion of vicious Perſons themſelves better and more eligible than the life they lead.

And Laſtly, Since it is more facile, eaſy and pleaſant than the Slavery and Drudgery of Sin and Satan.

Since I ſay all this is true and certain, ſurely it is the greateſt folly and madneſs imaginable, for a little falſe and tranſient Pleaſure, and to gratify ſome *deceitful Luſt*, as the Apoſtle juſtly calls them, *Epheſ.*

Epheſ. 4. 22. to forego not only our hopes of that Eternal Life and Happineſs, which our Saviour hath purchaſed for us, and upon our Obedience promiſed to us, thoſe ſincere and ſolid *Pleaſures which are at God's right hand for evermore*: Rev. 22. 14. our right to the *Tree of Life*, and of *entring in through the Gates into the New Jeruſalem*; which is their portion who keep God's Commandments; but alſo that preſent comfort and ſatisfaction of mind, that inward peace and joy which attends the Conſcience of well doing here.

Mark what a * *Heathen* ſaith of theſe ſenſual Pleaſures, *Dimitte iſtas voluptates turbidas, magno luendas: non venturæ tantùm, ſed & præteritæ nocent. Quemadmodum ſcelera etiamſi non ſint deprehenſa cùm fierent, ſolicitudo non cum ipſis abit, ità voluptatum improbarum etiam poſt ipſas pœnitentia eſt. Non ſunt ſolidæ, non ſunt fideles; etiamſi non nocent, fugiunt. Diſmiſs* (ſaith he) *theſe troubled, or muddy and impure pleaſures, which you muſt pay dearly for, they are hurtful not only when they are coming, but when they are paſt: As crimes though undiſcovered when they are committed, leave not the committers of them without ſolicitude, ſo Repentance always attends unlawful Pleaſures; they are not ſolid,*

* Seneca, *Epiſt.* 27.

ſolid, they are falſe and deceitful; and though they were not hurtful, yet are they tranſient, only in motion, and ſuddainly gone.

As for *Riches* or *Honours*, or any other worldly good, they are alſo unſatisfactory. We find our Expectations in the purſuit of them fruſtrated in the acquiſition and enjoyment; being preſently full and weary of that which we did moſt eagerly and impotently deſire and long after.

And yet were there never ſo much worth and goodneſs in them, they are 1. Uncertain, as the Apoſtle calls them, 1 *Tim.* 6. 17. they may be taken away from us before we die. 2. They are of ſhort continuance; if they abide with us till death, we muſt then neceſſarily part with them: For as the ſame Apoſtle ſaith *ver.* 7th of the ſame *Chapter*, *We brought nothing into this world, and it is certain we can carry nothing out.*

F I N I S.